

LOVE LIGHTS THE WAY



DAVID C. COOK

To Mrs. Geisel.

From

Mrs. C. T. Kaufman.

Xmas. 1939.



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Love Lights the Way



PUBLISHED BY
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ELGIN, ILLINOIS.

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FOREWORD

From those who in former years were privileged to belong to the I. A. H. Circle, the world-wide organization which the late David C. Cook founded, and through which he extended personal help to hundreds of thousands of members, there has come a statement and a request. The statement is that the writing he did in helping members of the Circle deserves greater permanency than can be assured to leaflets, the form in which the I. A. H. "Helpful Letters" originally appeared. The request is that they be so arranged that striving Christians of today may find in them the trusty torch which lighted the path of their predecessors of yesterday. With these ideas in mind, it was decided to select and classify some of the "Letters" according to subject matter, and, after careful revision, to present them to the public in book form. This is done with the hope that they may continue to give help and inspiration to the ever increasing number of those who with earnestness and sincerity desire to make the most of themselves and their opportunities.

The purpose of this volume is to set forth, as simply and clearly as may be, the helps which are available to those who are trying to live the Christian life,—a life of love and service patterned on that of the Man of Galilee. The title, "Love Lights the Way," is, in a sense, a summary of the contents. Religiously, Mr. Cook was a man of one idea. He believed that love was the solution of all the vexed questions of theology and doctrine, all the complicated problems of individual and social life. He based his belief on such passages as "God is love"; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; "As the Father hath loved me, so have I loved you; continue ye in my love"; "If ye love me, keep my commandments," and many others with which we have become so familiar that we do not always pause to consider their deeper meaning.

Love, in the sense in which it is used in this volume and its companion, "Rifts in the Cloud," combines the good will, or benevolence, of Deity with the warmth and

tenderness of human affection. It is not a thing abstract and theoretical, but one which is concrete and practical. The word gleams jewel-like from every paragraph; the thought is woven like a golden thread into the fabric of the chapters. With Henry Drummond, David C. Cook held that love is "the greatest thing in the world." He went, perhaps, farther than Drummond in applying the principle to everyday life and conduct. If he were to give a reason for certain statements made in this book—some of them, at first thought, startling—he would say with the Psalmist, "I believed; therefore have I spoken." He never shut his eyes to difficulties, but with consummate skill turned the searchlight of his thought upon them in such a way as to show others how to go through, on, and up.

"One who never turned his back, but marched breast-forward;

Never doubted clouds would break;

Never dreamed, though right were worsted, wrong
would triumph;

Held we fall to rise, are baffled to fight better,
Sleep to wake."

THE EDITORS.

*What Is Being a Christian?
How to Become One.*

Dear Friend:

In beginning this letter I want to say with all earnestness and honesty that I believe the Christian life the best and happiest one possible. Yet many do not seem to find it so. Some have almost lost their reason in efforts to find this happiness but have only become more wretched than ever. Invitations to come to Jesus, and promises of welcome to those who do come, have encouraged them to seek, but they have not found. Various reasons for failure have come into their minds, such as, "I have waited until too late"; "I have sinned too greatly"; or perhaps, "There is no God to hear me." If you are in trouble in this way, I hope to be able to help you.

Perhaps some one has suggested to you that the cause of your failure was lack of earnestness in seeking. I think more likely it was misdirected seeking. One may be very sick

in body, yet mistake what he ought to do in order to recover. In the same way one who is sick at heart may seek relief in a way which cannot bring help.

I am sure it is never too late to find God, except as it proves too late to seek him in the right way. One's sins are never too great for forgiveness except as they blind one to right seeking. Sins may darken your spiritual vision and tend to blind you to a sight of God, But it does not cause God to refuse to receive you.

I fear some have but a vague and uncertain idea as to what they seek when looking for a happy Christian experience, and here may lie all your trouble. You often hear people speak of "seeking forgiveness," "assurance of pardon," "witness of the Spirit," "peace with God," "a new birth," "a clean heart," or "a change of heart." Many seeking Jesus are not really seeking him, but rather blessings of this kind that come from him. It is true that these things are to be desired, but they do not become yours through seeking them of Jesus. They become yours as he becomes

yours. In other words, they result through what Jesus grows to be to you.

While Jesus invites us to come to him for all that goes to make a happy Christian life, we should remember that he connects these with himself. You may feel dissatisfied, heart-hungry; Jesus said, "I am the bread of life." You may be in the darkness of doubt; he said, "I am the light." You may feel troubled about the way to live; he said, "I am the way."

For Jesus to speak peace to your troubled heart would mean little, compared with his being peace to you. Ephesians 2: 14 says, "He is our peace." To give you something to quiet your heart's hunger would be very different from really feeding your heart through being the Bread of Life to you, and thus satisfying you with himself. To dispel your doubts would be quite different from being the Light of your life, which he wants to be. To show you how to live would be quite another thing than being the Way of Life to you. Doing something for your heart would be very different from being some-

thing in it. Isaiah 12: 2 says, "God is my salvation."

Jesus is sometimes called the Great Physician, or the Healer of souls. This is apt to be misunderstood. Jesus does not heal the heart in just the way that a doctor heals the body. When ill, you send for a physician, who gives advice and medicine through which you recover. When sick in body you profit by the doctor's skill, though caring nothing for him at heart.

The Christian life is a life with God, with Jesus, and all seeking for this life should be seeking him. The joys of the Christian life all have their source in him. Paul once said, "My God shall supply all your need" (Phil. 4: 19). You have what God can give as you have him; to have all of God would be to have all that heart can desire. If God is nothing to you except for what he gives, his gifts cannot reach you so as to bring their richest blessings.

One Scripture says, "I will guide thee with mine eye." As you look to God for direction, he can guide you. Jesus said, "My sheep hear my voice, and they follow me" (John 10: 27).

As you are with him, you can hear his whispered words and be led by them. You will know God's forgiveness and love as you come to know him, rather than as you seek these things themselves.

Some look upon becoming a Christian as giving up the world, and giving up self, that is, the will. I believe this is God's world, and becomes most truly ours as we are Christians. Becoming a Christian is gaining, rather than giving up. It is not surrender of the will, but learning how to make the best use of it. The Christian, most of all, has free use of the will; he loves God so much that he can most easily use his will in the noblest and best way. Sin makes one a slave, but being one with God frees us from the slavery he hates. Trying to stop doing wrong will not make you a Christian, but as you come to know God the things which are less than the best do not have the same power over you. Then you cheerfully say, "Not my will, but thine," for you love him; and as you love him you see the loveliness of his ways and delight in them.

Becoming a Christian is not merely deciding to keep the ten commandments and to live

as you think God would have you, nor is it giving up any true pleasure. Why should God wish you to give up any real happiness? And why should he care if you keep certain commandments? Any pleasure he wishes you to give up is sure to have harm in it. The ten commandments, and all other commands of his, are wise counsels to help you. Jesus once said, "If ye love me, keep my commandments." Why? Because he loves us. The mother says to her son, "Dearest boy, if you love me, take care of yourself; do not do this, and remember to do that." Why? Because she loves him.

To care for yourself for another's sake, and because another loves you, is from a far different motive than to do so for your own sake. And as you see God's love and his fatherly interest in you, you are inspired to care for yourself in the best way. Thus your heart and life become different and better.

Some think of becoming a Christian as becoming fit for heaven, or being saved from punishment. Being friends with Jesus fits you for heaven, and prevents much of harm coming to you; but seeking to be prepared for

heaven, or to escape hell, is not being a true Christian, for it is not seeking God.

Again, the Christian life does not begin with a mere belief in certain doctrines or teachings; but as you learn certain truths concerning God, and act upon what these show you, you begin this life.

Perhaps you have heard becoming a Christian spoken of as "Squaring your account with God." I suppose this means to go to God and settle in some way for sins committed. But this will do no good unless it leads to God's becoming more to you, and you more to him.

David once said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42: 1). Elijah's prayer was that he might see God's face, and Moses made a similar request. Job, in the time of his great trouble, cried out, "O that I might find him." These are expressions of the longing felt by great and good men of old for a better knowledge of God; a closer companionship with him.

People treat God unkindly without realizing it. They seek for the things he can give,

rather than for God himself who alone can make these things worth while. Jesus once likened persons seeking for the kingdom of heaven to a pearl merchant who, when he had found one pearl of wondrous beauty and value, in his desire to have it, sold all his other possessions, that he might buy it. So, as you see God in his wondrous worth and beauty, and your heart is set on having him as your own, you will truly enter the kingdom of heaven. Paul said, "I count all things but loss . . . that I may win Christ" (Phil. 3: 8).

Perhaps you have heard some person speak of becoming a Christian as "embracing Christ." By this is probably meant to accept, receive and welcome Christ; to avail ourselves of the opportunity he gives us to have him for our best and closest Friend. Taken in this sense, the words are a very sweet and true expression of the new and tender relation between us and our Savior.

In order to see God's love you need to know his nature. Thus, to seek to know him truly is to seek to know his nature, and to place your nature beside his. It is not knowing the mere name of God which enables you to

know him truly; it is knowing his nature. Of course you learn to best know this through a study of Christ's life, for his life was the expression of the nature of God.

In his love unto death, as you look at it closely and believe it still the same, you see that which will cause you to look upon him as the One altogether lovely; and thus will you find all your heart's desire satisfied.

*The Faith That Jesus Asks of Us
and How We May Have It.*

Dear Friend:

One of the things you will hear a good deal about in connection with the Christian life is *faith*. In this letter I shall try to help you understand what this is and what it will do for you. Faith is the most common thing in the world, yet it is sadly misunderstood. You are all the time putting faith in people and things. You trust the horse you drive, the bridge you cross, and the directions given as to the road you must take to reach a certain place. If you go to school you trust the books you study and your teachers. The sick person trusts the nurse and the doctor. The merchant trusts his banker, those to whom he sells goods, those of whom he buys, the railroad companies who carry his goods, the clerks he employs, the insurance companies, and the building in which he keeps his goods and transacts his business. There is hardly anything we do without exercising faith. If

you are growing wiser or better in any direction, it is because you are increasing in faith. You cannot know anything new except as you are increasing in faith. You cannot know anything new except as you do so by faith.

Not only do you put faith in others, but in yourself. You believe you will succeed in doing certain things, so you begin doing them. Without faith in your own ability you would not undertake anything.

People learn to trust you as they know you. They should trust you more as they know you better. Only to the extent that others have faith, or confidence, in you can you be of use to them.

Doubt is the opposite of faith. Doubt and fear go together. Most trouble and unhappiness are connected with doubt. Much lack of progress is because of fear.

In order to obtain help from anyone you must first have faith, or confidence. Many Sunday-schools buy papers and books from me. They do not know what is in these papers and books until after they are received, but they believe they will be interest-

ing and that what is said in them is true. This is because they have learned to have confidence in me. My advertisement of the I. A. H. Circle caused many thousands of persons to send for the letters. Those who did so had not seen or read them, but they believed what I said about them was true; perhaps they believed what others told them of the Circle. They showed their faith by sending me their money. Some did not send, and such persons I could not help, though I was just as anxious to aid them as the others.

While it appears easy and simple to have faith in ourselves, and to put faith in those about us, it sometimes seems quite different to have faith in Jesus. I suppose there is nothing which so much troubles people as how to have faith which he asks of us. Whatever this faith is, you may be sure it is not something difficult to understand nor unnatural to give. Besides, I do not wish you to think that it is something which God requires of you, though it is something you must possess.

One of the most serious obstacles in the way of our having the right kind of faith in

Jesus is a misunderstanding of the saying that "God's promises are conditional." All limits or conditions are on our side, not on his. God is love, and to say that he makes conditions is to restrict his love. Nobody can limit the love of One who is all love. To say that God's love is conditional would be to say that he is less than love. God's glory is to give joy. He made you that he might bless you. Whoever you are, however much you may have done that is wrong, his love for you and desire to do for you have never changed. Did you ever think that when Jesus was here in the body he never asked or exacted a promise of any kind from those whom he healed or who came to him to be healed? He did speak of persons having faith, but that was because faith was necessary in order to their acceptance of his helpfulness.

Hebrews 11: 6 tells us that, "Without faith it is impossible to please God." This is true, because without faith you cannot and will not seek him or accept his help. Many who are not Christians seek to live aright. Others think that living according to certain rules of right and wrong makes them Christians. It

is not because God does not rejoice in having each one keep from doing wrong that the Bible says without faith one cannot please him; it is because he does rejoice in this—for he sees that sin hurts us, and he grieves that any should sin—and knows that without faith it is impossible for one to accept his help and be kept from sin.

Paul said he was most anxious to have, not his own righteousness, but the righteousness which was by faith (Phil. 3: 9). He had learned to see how much better a life could be when it grew out of faith in God. One who comes to know him feels quite differently about his own past life. As he learns to love and trust God fully he lives a life far above his former ideal. Sometimes people think God does not care how unhappy or miserable their lives may be; but God cannot feel pleased when anyone's life is unhappy, or when one is living where he cannot help to make his life joyous.

To trust God is no indication of weakness. The greater the person, the more does he draw help from others. You can measure

anyone's greatness by his faith. What God can do for you depends upon your faith or confidence in him. The faith that reaches God is the most mighty faith in the world. It links you to God. It gives you all that God can give. This faith makes you one with him in love. It places you under his protection. It gives you access to his wisdom and a right to have his power used in your behalf.

Once when a child I was told that if I told a lie or said a bad word, I needed only to ask Jesus to forgive me, and he would do so. This led me to think that I might be as bad as I chose each day, and if I asked his forgiveness each night all would be well. I did not see that sin hurt me. I did not care for Jesus, nor how I acted, but only for his forgiveness. I now see that this was not the right way to live. Lately I have received a number of letters from persons who have been led to think as I then did, telling me they deliberately did wicked things, in the belief that Jesus would forgive them for the asking, and make their lives the same as though they had not done them. Through acting in this way they became very unhappy, and some of them have

now come to believe that they have committed sin such as Jesus will not pardon.

The faith Jesus asks of us is one that grows out of knowing him and loving him. As we love him aright we become like him. This saves us from doing wrong. We trust both his forgiveness and helpfulness, but we think comparatively little about these, for the life of love which we now live with him has grown to mean so much to us.

You can disbelieve anything if you try, even your own existence. One who doubts much is always saying, "If only things were different, I could believe." But if they were changed, he would be sure to want them still different.

Faith is apt to have mixed with it more or less of disbelief or doubt. Do not be discouraged if you find this true in your own case. Use the faith you have, and it will surely grow. Two lovers never really know each other until after they have given faith to each other in marriage. So is faith in God never complete until you have shown it by committing yourself in loving union with him. This is the faith he asks. You may have faith

about Jesus without love for him, but that can never satisfy either Jesus or yourself. It must be a faith that grows out of love.

Perhaps you have been told that you "must" believe, as though somehow you could compel yourself to do this. But there is no use in trying to force yourself to have the faith which Jesus asks. It is not a forced faith that he wants. Some persons think they should believe anything they are told about religious matters. This is an easy way to dismiss the subject from the mind, but it is certain to bring great harm, and to grieve intensely the One who loves us most. Persons who do so, settle down into a restless unsatisfied state very different from the Christian life. Indeed, they entirely miss finding the true Christian life, with all its sunshine and joy. Afterwards they say, "Oh, you cannot know anything about these things here! You must just believe. You cannot be happy in this world." Such persons see little use in this life, and they miss all its joy and glory.

I wish I could help you to fully understand what is "love faith," or true faith in Jesus. Some one has called it "our sixth sense." Per-

haps it will help you to think of it in this way. What do we mean by the senses? It is by these that we know things. Through the sense of sight you distinguish material forms, or objects and colors. There are other things you do not know about by this sense. Sound is distinguished by the sense of hearing, odor by the sense of smell, and so on. You cannot know sound through the eyes, or odor by the hearing. Faith of any kind may be called a "sense." When one gives you evidence that a thing is true and at last you understand it clearly, you are apt to say, "I see!" There is no other faith which compares with faith in God. Through this the realm of friendship and companionship with him is open to you.

Paul says he that would come to God, or know God, needs to believe, or have faith, in two things: First, that God is, or exists; second, that he will reward those who seek him, by being found of them (Heb. 11: 6). In one place in the Scriptures God says he will be found of anyone who seeks him with all the heart (Jer. 29: 13). I do not doubt that you believe God is, or exists. I hope you believe also that he wants you to know him and there-

fore will gladly reward your search after him. So in these particulars you are all right.

Now if you have the sense, or faculty, of faith, you can of course use it as you do your other senses. Jesus is always saying "Believe," as though it was perfectly practical for each one to do so. I think it is true that all have this sense, though in some it has become more fully developed than in others. What we need is to use it, for only so will it grow. We began using our other senses in childhood. Perhaps you began using this sense at that time. Your eyes of faith may have opened then, but something closed them, or dimmed their vision. It is natural that we should find One whom we call God and draw life and strength from him. At the beginning of life, there is within every human being a reaching out after God. The heart is happy to the extent that it finds him.

There are many men and women now blind who saw in childhood, but few see now who were then blind. There are many now deaf, but few whose ears have been opened in adult life. Perhaps you remember a time when you felt very differently about God

from what you do now. In this respect you may once more become a child, and with childlike simplicity and love seek the one whom faith's eyes can see. If you hear of God in the right way, faith's eyes will open wide. As you see him you will cry with joy and rapture, as did Thomas, "My Lord, and my God!" You may not know all about it, but you will begin to know then what true faith means. "Lord, increase our faith," means: Open our eyes wider; give our eyes a longer sight. Some are so near-sighted!

In Romans 10: 17 we read, "Faith cometh by hearing, and hearing by the word of God." Jesus is sometimes called the Word of God, because the words he spoke when here in the body were God's words to us, and the acts of his life were God's living words. Everything Jesus said and did revealed (or showed) God's love. Now it is only as your heart truly hears of God's love that the eyes of "love-faith" open. The more distinctly you hear this, and the less it seems mixed with what is unlovely, the wider will the heart cause the eyes of faith to open to the picture presented. "If only I knew that he loved me, I could not help lov-

ing him," is what many hearts are saying, and it seems as though each one must feel thus. Perhaps you say, "I know that he loves me," but do you really believe it? If so, how can you help loving him?

Jesus says, "God is a Spirit, and they that worship him must worship in spirit and in truth." He also says that God seeks those who desire to worship him (John 4: 23, 24). "Worship" means the strongest kind of love.

When we speak of the "spirit" in which one does anything we mean the heart; and the word, "Spirit," when we speak of God, means "heart," for God is all heart, all love.

Because of neglect to listen closely to the story of Jesus and his love our ears may have become dull of hearing and our eyes slow to open; for what we have heard of him may not have been a true picture, and so our hearts could not give him this faith, or loving trust.

As you open faith's eyes but a little the surroundings appear dim; it is hard at first to appreciate God; but you grow to do so as fast as you learn of his love. You should do all

you can to arouse yourself from the state of indifference which you feel. Only so will you be able to open faith's eyes wide.

When Jesus was here in the body some "heard him gladly"; they seemed to understand him at once. With such the eyes of faith were open at once. Instantly they gave him this love-faith. They saw how wonderful and gracious he was, and loved him. Some appear to have had their eyes wide open before they saw or heard Jesus. Others had told them about him, and their hearts at once said, "He is the one for whom we have been looking." But others did not seem to understand him or appreciate him so readily, perhaps because their ears had become full of hearing. Their eyes of faith did not open even when they saw him, listened to his words, and beheld his wonderful works of healing. To some such persons Jesus said in effect, "It will be only when you have crucified me, that in your hearts you will know I am the one for whom you are longing" (John 8: 28).

One reason why we do not as readily put trust in God as in human friends is because

we are apt to think of what he may do for us, rather than of him. He can do for us only as we care for him.

In one place Jesus says, "My reward is with me." As you trust, or put faith in him rightly, your trust is rewarded and so your faith grows. You do not need to know everything about Jesus in order to trust him. The passengers on shipboard have little to do or say about the way the ship is managed. To them the ocean is a trackless waste, but they trust the captain.

The faith Jesus asks of you is faith in him—confidence that he will do everything for the best. You need not have any worry or care; you simply trust him. The faith that secures answers to your prayers must be a love-faith. Some want Jesus to be what he is not and cannot be—hateful toward others. They want him to help them in a life of selfishness and forgetfulness of others. Their prayers to him spring from selfish, covetous hearts, yet they do not understand why he does not answer them. True faith and trust grow out of love. When faith's eyes—the eyes to which love alone can give sight, are

truly opened, there will be no mistake of this kind.

A single act of faith will not answer. Faith's eyes once opened to God should be always open. If in thoughtlessness you partly close them, it should be easier to open them again than it was at first. The safe way is to keep them ever open. The wider open they are, the grander will be the life.

Jesus once said to some of the Jews, "If ye believe not that I am he, ye shall die in your sins" (John 8: 24). This was not asking them to believe in his doing something for them, such as healing their bodies; it was warning them of what would be the result if they did not believe on him, or in him. They would die in their sins if they did not believe, because only as they gave him loving trust could he free them from sin. It was something as if a doctor should say: "You cannot get well if you will not trust me to help you, take my advice, and use my medicines." But it meant more than this, as I have already told you.

Often one has faith's eyes opened when he does not know it. This faith is simply com-

ing to Jesus in love, for in John 6: 35 Jesus says, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Your seeking Jesus is coming to him. It always shows both faith and love. You would not come to him if you had not heard what was lovely about him. There is often more need of realizing that one already has the faith which Jesus asks, than there is of being told how to have it.

Jesus never said to any who came to him, "Now you must have faith"; instead of this, he seemed always to seek to show them that they had faith, and how glad he was that they did have it. He would say such words as "Thy faith hath saved thee," "According to your faith be it unto you," and so on. (Luke 18: 42; Matt. 9: 22; Mark 5: 34.)

Once when a person came to him asking for healing he said to the man, "Believe ye that I am able to do this?" (Matt. 9: 28). At another time when asked by a father if he could do anything for his son who was very sick, Jesus replied, "If thou canst believe, all things are possible" (Mark 9: 23). In both cases I am sure he sought to increase faith.

On still another occasion Jesus was asked by a man to go with him and heal his sick child. On the way some persons sought to discourage the father, and this caused Jesus to say to him, "Be not afraid; only believe" (Mark 5: 36).

Sometimes Jesus tries people's faith, but this is meant to help them. There is sure to come to you a great blessing if, instead of being discouraged by such a trial, you overcome discouragement by finding reasons why you may still trust him.

Once a woman came to Jesus with a request which he did not immediately grant. He offered excuses for not doing what she wished. But she kept asking, and found reasons for still trusting him, notwithstanding all the excuses he gave, until at last Jesus turned to her exclaiming; "O woman, great is thy faith," and did what she wished.

Are you troubled with the feeling that you cannot believe or trust Jesus? Remember that he not only said, "He that believeth hath everlasting life" (John 3: 36), but also, "He that hungereth and thirsteth after righteousness" (or rightness) "shall be filled" (or

supplied) (Matt. 5: 6). Do not waste time in looking for faith in any other direction than toward Jesus. If you do not know him well enough to give him this faith, you should seek to know him better. If the eyes of faith open just a little, be glad that it is so. Then keep seeking to know him better, that the eyes may open wider. Faith's sight will thus grow strong and clear.

Often persons are afraid they have not this faith. James 2: 20 says, "Faith without works is dead." The danger is that you will say you believe, or trust, yet you will not act as though this were true. This is what James means; such a faith he calls "a dead faith."

Paul speaks of faith as substance and evidence. By "evidence" is meant the reason you have for believing anything. By "substance" is meant the quality of your reasons. If some one said there was no substance to your reasons he would mean that they were silly, or foolish. One may have much evidence or many reasons for believing something, but the reasons may all be poor in substance. Instead of this he may have only one reason, or bit of evidence, but that is so good,

or has so much substance to it, that no one could doubt its truth. A faith that has no substance is only credulity, or foolishness. Perhaps you ask a person for a reason, and he will say, "Because I believe so," but will not be able to give any reason for his belief.

A lack of faith in others often stands in the way of having faith in Jesus. Some are apt to look at God with distrust because they have lost confidence in those about them. It will greatly help such persons to stop studying the lives of others and study the life and teachings of Jesus. If some of the pupils at school do not learn their lessons perfectly it does not prove that the school is a poor one nor that the books studied are untrue.

True faith may be called the means of saving one, because faith sees. It is the window out of which love looks. You know one's eyes are called "the windows of the soul"; in the same way faith may be called the window of life that looks toward the skies.

In speaking to Nicodemus, Jesus likened faith to looking. He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever

believeth in him should not perish, but have eternal life" (John 3: 14, 15). Moses was told to make a serpent of brass and put it on a pole where the Israelites might look at it. In the same way Jesus taught that faith is looking to him. As you understand Jesus rightly you see, or look at, his real character—that is, his real self.

Having true faith means being a friend of God. God is pleased as you take him for your friend. You remember Abraham is called in the Bible "the friend of God." He is also called "the father of the faithful," and his faith is frequently spoken of. As he saw that God wanted to be his friend, he gave him his friendship. As in loving trust you take God for your friend you exercise true faith in him.

Faith is likened to receiving Jesus. John 1: 12 says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." His true name and his best name is "love." As you receive Jesus into your companionship, into your heart and life, you become a changed person,—a better and happier person.

Exercising true faith is called following Jesus. Sometimes Jesus said to persons, "Follow me." This meant, "Be my companion," or "Take me as your companion." He can be your companion only in love; he did not mean us to merely study how he lived and try to copy after him.

Sometimes persons seeking Jesus feel that they have not repented as they should. Jesus never said to anyone who came to him, "Now you must repent; then I can do what you want me to." The coming to him showed repentance and faith. No one asks to be rid of something which he wants to keep.

Repentance means turning from, turning away, or turning to. It means to dislike or abhor whatever you feel is wrong in yourself; to turn to Jesus, who is all that you wish to be.

To encourage yourself in trusting Jesus, remember that when he was here he never turned away any who came to him; no matter how they came, when they came, or how they asked, he was always saying "I will." In his love he cannot help being everything to you as you give him your love.

The more faith one has the more he lives, or is alive you might say, the more there is of him. Perhaps you remember having sometimes felt so all-alive with joy and happiness that in an hour you lived more than in a week at other times. This should show you what is possible with great faith in God, and how much we lose for lack of it.

I know an old lady who has several thousand dollars out at interest, yet she lives as though she had not a dollar in the world. She never spends any of this money, not even the interest. She does not forget to whom she has loaned her money, nor neglect to look after the payment of the interest, but she is saving it. She really feels in want and lives in want. What she lives on is what she earns, and being in poor health, she cannot earn much. She is not a miser; she does not love money, but she does not actually realize that she dare use this fortune of hers. She is expecting, as she says, to come to want before she dies. There are some Christians like her. They know the Bible almost by heart; they can put their fingers on every promise in it; they go regularly and properly to God to

claim these promises, but they never really take anything away with them. This is because they do not truly trust God; they do not know his love. Such people have not true faith—the faith which Jesus asks of them. They are all the time saying “By and by I will be in want”; they are working hard all by themselves for a mere subsistence; they are denying themselves not only the luxuries of Christian life, but the common comforts of it; indeed, they are starving for that which alone can make life joyous—faith in God that rests upon his love.

The Golden Now
or, *"No Time Like the Present."*

Dear Friend:

Because I want you to have a happy and successful life, I wish in this letter to help you see the need of making the most of today and the opportunities which it brings. One of the saddest things in life is to look back upon wasted opportunities. I often hear such expressions as these: "If only I had thought! If I had improved my chances! If I had not been so foolish!"

Of the many who start out with bright hopes and anticipations of a happy, joyous future, there are comparatively few who have not much to regret when they look back. A large number come at last to feel that their lives have been sad failures. This is because of several different reasons concerning which much might be said, but I think the one thing that has most to do with failure in life is the neglect of opportunities offered us by the present.

Did you ever hear of gold hunters? They are sometimes called prospectors. I suppose all of us are a little like them in some ways. These men go about in a region where gold is to be found, looking closely at different kinds of rock and loose pieces of stone, to see if they contain gold, and then dig into the ground or ledge of rock in search of a vein of this precious metal. Many of Nature's treasures are hidden and but small evidence of them is to be found upon the surface. One not used to looking for these signs passes by many without noticing them, but those who are accustomed to the search detect them quickly.

A strange fact about these gold-hunters, or prospectors, is that they are almost always poor. When they find a place that seems to be rich in gold, they do not remain there and secure the benefit of it for themselves and their families. They sell out their claim for a few dollars, perhaps, and go prospecting again. Gold hunters are a strange class of men. They watch for tidings of new localities, talk to other gold hunters, and keep traveling about from one part of the country

to another, seeking to make fresh discoveries. While traveling in the mountains where gold is to be found, not only in California but in other parts of the West, I met many gold hunters. They had unhappy and dissatisfied faces and were usually clad in ragged garments. They seemed always looking for something ahead, and never making anything of the present.

If you ask one of these men why he does not work a good mine when he finds it, he will perhaps tell you that it is because he is not a miner. But this is not the real reason. Most of them look down upon miners as a class, and they do not like to do anything else but prospect. Anyone can be a miner, they say. If you wish information concerning how to develop or work a mine, they can tell you all about it.

It is far easier to be a miner than a prospector, and I am sure it is far pleasanter. Almost anyone can use the ordinary miners' tools, and follow up a vein of gold when once it has been discovered. Those who work a paying mine usually make a good living day

by day and almost always become wealthy in time. Besides this, the miner is far more pleasantly situated than the gold hunter; he can build himself a house, bring his wife and family to it and live at home, having many comforts which a prospector must do without. The prospector must endure all kinds of exposure and discomfort—climbing over mountains and rocks, and going into wild and unknown places. He must of necessity be alone much of the time. He is sure to suffer from hunger, thirst and exposure. He meets with many dangers from wild animals and poisonous snakes, and sometimes from robbers, outlaws and Indians.

The real reason why the prospector does not want to mine is because of the fascination of prospecting. He knows that if he can find a good claim and sell it for a large sum of money, he may make several thousand dollars in one day, while the man who works a mine may have to toil for a long time to take out of the ground an equal amount in gold. The prospector forgets the weeks of fruitless search in thinking of the gold which he feels sure will be discovered by and by. He has

heard of big "finds" that other prospectors have made; perhaps he has made one or two fairly good ones himself. At least he feels sure he can do as well as others. If he has once or twice found something good, no matter if he later gave it away to a miner or let his claim be "jumped," he is ever afterward sure to keep on prospecting, provided he can in some way get money enough to provide himself with flour, bacon and clothing.

It is a law in all mining countries that a man must work his claim within a specified time. If he does not, anyone else may step in and take possession. When a prospector finds what he thinks is a good claim, he sets up a stake upon it or marks it in some other way to show that it is his. Then he has his claim entered in a mining book kept for the purpose in the recorder's office; but as he dislikes to work a claim, he does as little as possible on it, and often forgets to look after his property at all. If a prospector cannot sell a claim soon after he has "staked" it, he is almost sure to let it be "jumped." So it happens that many fine mines have been taken possession of by others—"jumped," as it is

called—because the prospector did not conform to the law as required.

Besides gold prospectors, there are those who search for other minerals. In the oil districts of Pennsylvania and California we have oil prospectors. In coal regions there are those who look for veins of anthracite or bituminous coal. In desert places where water is scarce, men go about seeking for good localities in which to develop wells or springs of water, and often more money is made in mining for coal and boring for oil or water than from gold-mining. But prospectors along all lines are much alike. The occupation seems to unfit a man to care for himself or his family.

The world is full of prospectors. People are everywhere looking for unusual opportunities for themselves—something as gold hunters do. They overlook good opportunities near at hand and run after those they hear of at a distance. Often they fail to take care of “finds” or “claims” that are already theirs, or throw them away for little or nothing, and spend their time in search of something which they fancy will be better. They

read of wonderful things others have done—some great achievement narrated in a dime novel, perhaps. Their minds are fixed on the future. They are never satisfied to settle down and make the most of the present.

When I was at college I became acquainted with another boy who was quite lazy and careless about study. I said to him one day, "I am afraid you will be sorry that you have not improved your opportunities. How do you expect to get along when you come to take care of yourself?" Then he told me something which made clear what had before seemed very strange. He said he had a rich uncle who was quite old and who would surely die before he became a man, and as he was to inherit all his uncle's property, he would not need to work. He afterwards told me his plans as to how he would use the wealth when he came into possession of it.

I often find boys and girls who wish they were men and women, and who spend much time in planning what they will do when they are grown-up. Some have in mind really fine things; others say they mean to "see the world; have a good time"; etc., etc.

Now I do not believe in making life all work. Instead, I think we should make it, in a sense, all play, for work is not done at its best unless we enjoy doing it, and derive happiness from it. If as an earnest, trustful and loving Christian you live in the present and make the most of it you will live happily. You cannot truly live thus unless you enjoy the present. It is unrest and dissatisfaction with life, caused by the feeling that what God gives you now is of little account—building “air castles,” and constantly thinking of great things you will do in the future—that makes you impatient with the present and spoils the future for you when it comes.

Some boys and girls, when they get to school, are in a hurry for intermission and after that they are in a hurry for the time to pass until it is noon. They are looking forward to the Fourth of July, Christmas, or other special occasions in the distance, and are planning about them so much that they take away half the pleasure which should attend such holidays, besides spoiling the enjoyment they ought to get out of the present. I have seen boys and girls at a concert to

which they had looked forward for a long time, who, instead of enjoying each selection as it was given, would act restless and impatient, looking for the next number. Before the last piece was finished they would be getting ready to go home, and at the close would perhaps rush toward the door as though the house were on fire.

Few are ever perfectly happy in the present. They are all the time looking and planning ahead, and if in the meantime something happens to prevent the carrying out of their plans, they are very much disappointed. Much of what comes into their daily lives they look upon as commonplace. It is work or "drudgery"—something they have to endure but wish they could escape. Such people, young or old, never seem to think of getting pleasure out of everything.

No life is a truly happy one except it is lived in the present. Most of the unhappiness that comes to grown people is the result of wrong living in this particular. A habit of this kind formed in youth can never be fully broken, and often it strengthens with years. I hope I may help you to such a wise

view of life that you will find the present golden; then the future will ever be so.

To begin with, let me say that no other life is exactly like yours. Your surroundings are different from any other person's. Your opportunities are different, and your future, as God has planned it, is also to be different. Did you ever think that no two leaves on a tree are exactly alike? It is equally true that no two lives are alike. The surroundings in which you are placed are such as will make your life the grandest or the meanest, depending upon yourself. Boys and girls are apt to wish that their environments were different, and to think that they cannot do much because of the circumstances in which they are placed. Yet some of the greatest men had the poorest and meanest homes and the coarsest and roughest schoolmates. Some did not even have opportunities for education. Others who became great and noble had what might be called very choice surroundings. Let us remember that, if rightly used, we can make good in spite of our surroundings, whatever they may be. The boy or girl who hears swearing, cursing

or quarreling frequently comes to abhor these things. The one who is surrounded by kind and courteous people learns to become like them. You and I may, if we will, use our surroundings as a means of improvement. Sometimes this may be done by resolving to improve the surroundings. Then there are special lessons for each individual, the ones for today differing from those of yesterday, while those for tomorrow may be still different from any that have preceded them.

Today will never come again in your life. A new day may follow, but it will be a different one. Your life is going on and on, no matter how you live its moments. Failure to improve today will leave a weak spot in your future. Did you ever see the process of rope-making? The machine that forms the rope keeps going and the rope material must be fed into it all the time. If the workman is careless and does not feed it properly, the rope will, for a certain length, be weak and poor. It cannot afterwards be made perfect.

Each day has its place in your life. No two days are alike. Today will not be exact-

ly the same as yesterday was to you. You are not the same person to receive and use it that you were then. The effect upon you of things that come into your life today will never be the same if they come again. God, who plans each life, sends into it the best things for each day. Wasting these opportunities makes your life less than it might have been.

Each hour holds a good which you may lose. If you constantly look into the future, you fail to see the little opportunities that come to you hour by hour. You know the old saying, "Take care of the pennies, and the dollars will take care of themselves." But let us remember that the opportunities of the present are worth more than pennies. They are golden, and no one can tell how valuable.

I well remember turning back the clock one night, when I was a boy, because I did not wish to think it was so late. There are many who seem to believe that a day is not worth much; one can easily make up for a lost day. But there is no going back; you may try to be unusually diligent today, but that will not make up for the loss of yesterday. You can-

not place yourself where you were then. You cannot turn back the clock of time.

You are building for eternity. If only we realized how much the work of today means for all our future, how carefully would we try to perform it! First, the foundation must be good. The foundation of a building does not make much show. Most of it is out of sight in the ground. Thus what we do as young people may not be specially noticed at the time, but it has a powerful influence upon our future. The greater the structure we mean to rear afterwards, the more important it is to lay a perfect foundation. Some years ago in Chicago I was looking at the back of what was then the largest and most costly building in the city, and I saw that it was cracked from top to bottom, and that much of the wall was broken. This was all due to a foundation that was weak in just one place. Recently an immense steel building in New York city fell, killing a number of people and destroying much valuable property. It was found to be the result of a little carelessness in laying the foundation.

The walls should be good. Some years ago

I was interested in building a fine house. It was hardly completed when I noticed several bad cracks in the walls. I thought it must be because of a flaw in the foundation, but after an examination the architects said it was on account of carelessness in putting up the walls. You know how careful masons are in erecting a building, to keep the walls plumb and to lay exactly straight and true each brick of the many thousands that may be put into them.

Try to think of today as the foundation and walls for tomorrow, and see that nothing goes into it which will make you trouble in the future. Cultivate the habit of finding pleasure in the common things of everyday life. In this way you will come to understand that there is gold in the present. You should enjoy your school days; there will not be one too many of them. The difference in pupils is not because of difference in teachers, for I have found many kinds of scholars in the same room at school. Teachers like the pupils who love to study, and they have a way of making it unpleasant for those who try to stand high without knowing their lessons.

Some enjoy one study and dislike another. Try to like them all. A sensible boy or girl never shirks hard lessons. There should be as much pleasure in working a hard problem as there is in winning a game of ball. The harder one plays the more he enjoys the game. The same is true of study.

Enjoy your recreation time. Play when it is time to play, but not when you should be working, and do not spend your playtime in quarreling and fighting. The most pleasure will be found in giving pleasure. Remember that you need exercise and association with others. Make the most of these as you have opportunity. I have seen boys and girls who spent the time given them for outdoor play sitting in the house reading a storybook or paper. This is unwise.

Enjoy your duties. I suppose you have work, care and responsibility in the home. Many girls do not like to wash dishes, sweep, take care of the baby, etc. They will wash dolls' dishes; why are not the family dishes preferred? They like to play at housekeeping; why is not real housekeeping just as good

fun? They take pleasure in caring for a doll; is not a live baby much nicer? It all depends upon the spirit; I know a girl whose greatest joy is in doing housework. Some boys do not like to make garden, do chores, bring in the wood or coal, run errands, etc. Yet they do things for play which are far harder than these, and which are in reality less enjoyable. If, instead of planning for your own enjoyment, you take pleasure in the tasks that come to you, it will make life far brighter. Besides, the things that come to you are generally very practical and will be useful to you if you learn to do them well. A young man once said to me, "Mr. Cook, I am just twenty-one. Can you give me a little advice? I wish to know how to make my life a success." I replied, "I will offer you the advice that a great man gave me years ago, and which has helped me very much. It is this: Do not spend your time looking for things to do, but make the most you can of the things that come into your life." If one really lives by this rule, places will open to him fast enough. Such persons will seldom need to look for a "golden opportunity."

Learn to enjoy your brothers, sisters, and parents. They love you more than others do, and will do more for you. Should you not be as generous toward them? Be all that you can to the members of your home circle. By so doing your home will grow to be far more precious to you, and you will become more precious to the ones in your home. You can make it almost like heaven, if you try. Father and mother will be very much dearer to you; you can make them so by being loving and thoughtful. Love bestowed brings love in return; tenderness and gentleness to others are almost sure to make others tender and gentle to us. But remember, it is not good things received, but those given, which make life happy.

Enjoy your food. Eating is one of the pleasures in life that comparatively few enjoy as they should. I said to my boy one day, "Why do you not eat more slowly?" He replied, "Oh, I am so hungry I cannot." I could not see what that had to do with it. If he enjoys his dinner, why not make the enjoyment last? No food should go into the stomach until it has been properly chewed. You cannot

grow strong or keep well if you eat too rapidly.

Enjoy your sleep. Do not sit up and read when you should be sleeping. Never read or talk after you are in bed. When you lie let it be for the purpose of sleeping. If people observed this rule, few would be troubled with restlessness and lack of sleep.

Make the most of your Sunday-school. Do not whisper, play or be inattentive in the class. This is your golden hour for learning how to live. I wish the Sunday-school lasted a whole day instead of an hour, so that we might learn much more each week. Study the Sunday-school lesson beforehand.

Enjoy the church. I hope you go to church as well as to Sunday-school. The sermon often seems addressed to grown people, but young folks may many times get more out of it than they think.

Like the year, life has its seasons. Each one is all-important.

Spring is sowing-time. It brings much joyous labor. There is the ground to get ready and the seed to be planted. We sometimes hear people say, "Sow your wild oats while

you are young." But you should never sow wild oats unless you wish to reap a crop of the same kind. Remember that as you sow, you will reap.

Summer is caring-time. There are weeds of habits to be pulled and stirring of the soil of the mind to be done, in order that the good seed which has been planted there may grow better. There is plenty to do, yet it should be joyous work, that "every day in every way, we may grow better and better."

Autumn is harvest-time. Then we gather and store away that which has been planted and cared for. As in Nature, so in life.

Winter is needing-time. It is cold and stormy outside, but if we have plenty stored away, all is bright and cheery within. The winter of life is to some the most joyful time of all, and to others the saddest time. All depends upon how the seasons that went before have been spent. We can plant only in the spring-time. It is only then that the soil is right for planting. Then the rains come and the temperature is most favorable. And so the duties of youth cannot be put off until later in life. If we sow, but do not care for

what we have sown, our work will be wasted. Weeds will choke the grain. Many a fine boy or girl has failed to become a respected man or woman because of carelessness in thought and action which has ruined character.

If we do not gather in our harvest we will starve in winter. The rain and sun, which at first helped the seed to grow, will now cause it to rot. So sometimes late in life a person grows careless and fails to secure what he has planted and cared for, and thus he has little with which to meet the winter's need; but usually such a person was careless in the planting, and careless in cultivating.

Sun, rain, and soil are necessary to give us food; so are we dependent upon God and the circumstances which he brings into our daily life to make that life fruitful. We must plant, care for, and harvest as the seasons pass. This should be joyous, happy work. If in loving trust in him we take each day as it comes, wasting none of its opportunities, we shall have a happy life, golden each day and golden forever.

Asking and Receiving
or, Thoughts on Prayer.

Dear Friend:

I hope you remember what I said to you in the first one of these letters, "What It Is to Be a Christian." In that I tried to explain my idea of being a Christian, which is just to know that, wherever we are and whatever we do, God is with us and we with him. Sometimes persons write me, saying, "I have sought God and cannot find him; what can I do?" Others to whom I have offered help say, "It is of no use, for God will not hear me." As I read such letters I often think, "Oh, if only you knew God! only knew his heart!" This would change everything for them. Sometimes I have been able to show different ones this, in such a way that sunshine and joy followed. I wish I knew God better myself, that I might better lead others to know him.

Jesus once met a woman to whom he said, "If thou knewest the gift of God, and who it

is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4: 10). He then told her of this living water as something which would satisfy her in every way. Jesus knew her longing, yearning heart. He saw that if only she knew the heart of God, knew him as a giver, knew him as a satisfying giver, she would have so asked that he could have given.

Jesus once made this statement, which has puzzled many, and perhaps has puzzled you: "Ask, and it shall be given you. . . For every one that asketh receiveth" (Luke 11: 9, 10). Perhaps I can help you to understand it, and through doing so to better understand how to find God.

You will remember that Jesus often spoke while here of the kingdom of heaven. Sometimes he called it the kingdom of God. His chief work was to teach about this kingdom, to explain the law of entering it, and the nature of life in it. Being a Christian means entering it; and in these words of Jesus, "Ask, and it shall be given you," etc., is given the law of entrance. The other words which he

spoke in connection with these, "Seek, and ye shall find . . . and he that seeketh findeth," tell of the law of approach to this kingdom. Perhaps you say, "This is just the trouble. I have asked and asked, but have not received." I know you have *wanted*, oh, so sincerely! But have you really *asked*? You cannot truly ask except as you know God truly.

In this world your lips may ask another for something which you do not believe he will give you, yet you may receive it because your lips have asked; but in the heart-world, your heart must ask—and this it cannot really do except as it believes. Jesus taught that eternal life comes through knowing God. He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). Knowing God puts you where you can take him to be all that he longs to be to you, and all you long to have him be. A wrong belief concerning him makes it impossible for you to ask him from the heart to be this to you, or for you to take him to be all that you long to have him be.

There are steps in knowing God; and so in

true heart-asking. A little knowledge of him may satisfy for a time, and you may be very happy for awhile because of what has resulted through it; but God in his love for you would have you keep growing to know him better. Thus your life will enlarge. A severe temptation or trouble may come; perhaps you have been guilty of some great sin. Now you need to know more of God in order to satisfy you. Do not let such a condition lead to despair. Many a son has hardly realized his mother's love until sickness came to him; and many a person has never known anything of the depths of God's heart of love until he has cried out to him because of some great guilt or trouble.

Perhaps you say, "I have asked God to reveal himself to me; why does he not?" How have you expected God to reveal himself to you? You may have pleaded for some special token or expression of love from him. Special tokens might do far more harm than good. You need to see God as he really is now, and ever has been, rather than in something supernatural. How do you come to know anyone? Not by formal introduction.

You really know people only as you learn to know their hearts, their natures, or the spirit within them.

You may have tried hard to know a person's heart, and thought you did, when you were really much mistaken. One cannot reveal or make you to know his character; you need to study the person for yourself, or you will not, cannot, know him. Thus you will not know all of God at once, but you ask of God as you know him, and may ask more as you know him better. As you ask, you have, and are encouraged to seek to know more of him, and so your joy may ever be increasing.

It is natural that one should seek to know why he fails in anything, and where one fails to find "the gift of God" he looks for some reason or reasons. While there may be truth in the conclusions arrived at concerning the reason, so far as it goes, the whole matter would perhaps appear different if he knew God.

The Samaritan woman had her difficulties, one of which was, where should God be worshiped? Jesus sought to divert her attention from this to the one important thing—how to

worship: "In spirit and in truth." This was a worship from the heart, which could be only as she knew God. True worship; what is it but the heart's deepest devotion for another? How can it be given to God except as you know God? The meaning of Jesus' words is something like this: God is a spirit. Spirit knows no distance except heart-distance. God is everywhere—everywhere that the heart is. Thought of another eliminates distance—not completely, with us, because our thoughts are so imperfect; but completely, with God.

In order to draw water from Jacob's well, the Samaritan woman needed the draw-bucket. To reach the living water, she needed to know "the gift of God," this would open to her a way to the living fountain of God's love. Love is life, and loving is living. Away from God, one's mind is darkened. Away from God, one must be in companionship with that which is apart from him. In the heart-world you are in touch with that with which you choose to fill your thoughts. By each choice of evil that you make, your mind is darkened. The darkness makes friends to appear as en-

emies; it leads to fear and to hopelessness.

The Bible teaches that in character God is love; yet many are saying, "How can I love him, and how can I know his love?" Let us think carefully about what is involved in God's love. Love is active, so God must be even now loving you. What God is to the rest of the world need not matter much; to you he is love. If you knew the gift of God—if you knew his thoughts of kindness and good will toward you—it would change all.

One of the most common things that prevent asking of God from the heart is the failure to realize his unchanging character. Malachi pictures God as saying, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3: 6). Paul exclaims, "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13: 8). God in his nature is love, and cannot change, yet some persons think God changes toward them as they change toward him. If one commits some great sin, he thinks God must have turned his face away from him; then if he comes to seek forgiveness, he is in doubt whether God will forgive him. He asks and

pleads, but knows no forgiveness. Why? Not knowing God, prevents his asking from the heart.

Even the Bible, which is intended to reveal God, may instead darken and confuse your thoughts of him. There are many places where it seems to tell us that God changes, but others tell us he does not. You believe that your mother still loves you, though you may not have had her in your thoughts for months, or may have sinned deeply against her love, for you know her heart. If you thought that your mother did not love you, you might care little for her or for her forgiveness.

True desire for forgiveness from another is because of the grief and pain you know the person may suffer through something you have done. Persons ask, beg, and plead with God for forgiveness, yet do not truly ask; they cannot, for they do not truly know his heart. The fountain of repentant tears is open as you come to understand the heart of God and see his loving interest in your life.

The Christian life is self-forgetful. It begins with thoughts of God and others. In the darkness of not seeing God, one sees only self.

One who is looking at self feels discouraged. "My sins have brought me to despair," he says; "I am so bad. My circumstances are so unfortunate. I cannot change." He cries to God, "Oh, save me!" but feels mocked by his own words. Then he may say, "My sin has been too great," or, "it is now too late to turn to God." If only he could see God as he is, all this would be changed. Seeing God is what changes the heart and life. Seeing him, you forget self; you begin to love him. The more clearly you see, the more you are changed for the better. It puts life and strength into you. While in darkness toward God, one does not feel safe or at peace about the future. With God, one need not worry. You may seek salvation or safety or peace and not find it, because you do not know God. The baby seeks its mother's arms for safety; he believes and trusts his mother's love. The bosom of God is the heart's safe refuge. With him there is safety, and comfort, and peace.

Thoughts of mistakes of the past are apt to prove a barrier against one's reaching God. The past becomes the present as you brood over it; and the present is a failure like the

past if nothing new comes into your experience capable of making you take on new life. It is not too late to know God; not too late for life to become new. One may think he is trying to seek God, yet really grope farther into the darkness because of dwelling on unkind thoughts of him, such as the difference in the circumstances and conditions of different persons, misinterpreted Scripture passages, or untruthful views of God as expressed by others. You cannot gain faith by keeping your mind full of thoughts that kill faith.

Jesus once said that every kingdom divided against itself must fall. Hate and love are opposed to each other. God cannot be altogether love unless he always and ever acts as love would dictate. Not to do this would be to destroy himself. As one is growing in knowledge of God, he may see much he does not understand, yet he is safe from distrust of God. It is not over hard and trying circumstances or personal weakness, nor yet over past mistakes, that one should mourn, so much as over not knowing God.

The belief that one must love God for the sake of his own future, without seeing the

reason why this is true, prevents some from loving him. Heaven is not God's reward for loving him, as we usually think of rewards; neither is hell his punishment for your not doing so. Loving God is heaven, a glorious world which you open to yourself. As you love him you begin to explore this realm, and doing so changes for you the things of this world. As love unites, so the absence of love separates. Separation from love is hell. This can in no way be God's fault.

Sometimes persons ask God to come in and possess their hearts and to cast out all that is evil; we sometimes sing a hymn which says,

“Cast down every idol throne,
Reign supreme, and reign alone.”

They pray and wait, but he does not come. As one knows God, one does not pray in this way, for he sees that God is not far away from him. Instead of calling on God to come to him, he comes to God. Jesus said, “Come unto me,” and we are bidden to seek the Lord. You are distant from one for whom you do not care or toward whom you feel a dislike, and you can make yourself distant from any person.

As you turn to love one whom you see loves you, you come to possess the heart of that person.

Perhaps you have sought long and earnestly to realize God's love and have prayed that you might feel him near you, but in vain. Yet if only you knew him, you would know he is always near you. You would see he loves you now. Your heart would almost break at thought of the grief you had caused him by thinking so unkindly of him in the past. Have you ever known of a mother almost heartbroken because she thought her child did not love her? Perhaps you have even heard that same child say, "My mother almost hates me." You may have tried to tell the child of his awful mistake, but all to no purpose. Oh, the pity and shame of our not knowing the love of him *who is love!* I wish you could see that through entertaining unlovely and unjust thoughts of God, one casts himself away from God. Our sins cast us off; God never does. Our sins hide his face from us; he never hides his face from us. (Isa. 59: 2).

One may feel himself in harmony with God

because he thinks he is living a life that must please God; if he falls into sin, he may be in despair. All the time he has been thinking of God as one who *cares for his acts* rather than *for himself*. To many, Christianity means irksome tasks, instead of a joyous life, and God is thought of as one to be served or lived for instead of one seeking to help us through his love, wisdom and power.

To know where one is wrong is of first importance. Waste of time may thus be avoided, and right direction taken, which will end in joy. To me the one great problem of life is how to know God better. I cannot tell you much about it in this letter, but if I have led you to see where the trouble is, and if you are in earnest, I am sure all will come out right. Here are a few suggestions which may help you.

First. Begin building for yourself a new and true conception of God's character—a character based on love. Let nothing go into this but what is consistent with love; try to believe that God is love, unchanging love, and study to see all that this must mean.

Second. Try to see how it must be true

that he is love; that only so would he be God, the one wholly worthy of the heart's devotion. Not to be love would change the fact of his being God, for it would make him less than that which your heart must have to worship. Write down proofs that God is love.

Third. Put out of your mind any thoughts you have entertained that have to do with distrust of God's love.

Fourth. Begin acting toward God as though he were love, and love toward you, remembering all that this must mean regarding his thoughts of you and plans for you.

Fifth. Read your Bible with love's thoughts of him. Put love's interpretation on each passage.

It is not what you are or have been that makes a barrier between you and God. Yet this has proved a barrier as it has darkened your understanding of him and so hindered your coming and asking. God's thoughts toward you are always thoughts of kindness and good will; to know him, to come into loving companionship with him, will enable him to be everything to you. May you know God more and more truly.

“God Is Love”
or, Love the Law of His Being.

Dear Friend:

You will remember that in a former letter I told you what Jesus said of the nature of God—“God is a spirit”; In this, I want to help you understand the character, or disposition, of God; the way God who is a spirit feels toward you and me.

Some of the wisest men the world has ever known have spent the greater part of their lives in trying to explain the character of God. Long ago, John, the disciple whom Jesus loved, did this. He used words so short and simple that even a child can understand them. John said, “God is love.” At the same time, the words have a meaning so wonderful that we, perhaps, can never understand them fully until we come to the time when we shall see God face to face, and know him as he is.

We may have an intellectual belief that God is love, while our hearts fail to grasp this idea. It is a head-belief, not a heart-belief.

What the Bible means to us depends upon how we read it. If we read it through Love's glasses it will be a new revelation. To read it aright we must have a right start. Love is the key word which makes its meaning clear. It is the new word embodied in his commandments. Only as one knows love can he know God's law. The study of love,—God's "good will to men," is the study of his law. You may read your Bible all day long, yet learn no more from it than the dumb animal, if you read without love. To know the Bible without knowing God, is to make it but a reflection of one's own heart. Love is the explanation of the mystery of God, for he is not only loving, but is love.

As you are led to see God as love, you are drawn to him. Jesus says, "And I, if I be lifted up . . . will draw all men unto me." Jesus came as an expression of God's love. "For God so loved the world, that he gave his only begotten Son." Why did God give us Jesus? That you and I might see that he loved us. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Yes, Calvary—the strongest expres-

sion of God's love to us in giving Christ, and Christ's love in giving himself—is the drawing-power of heaven. Only love can truly draw one to another. Sin makes us hate, and think that others hate. The world in sin thinks that God hates. To the extent that we are away from him, you and I entertain this feeling. If I could but make everyone see God as love, I could change the world from its worst to its best. The Bible declares that God *is* love, not merely loving. But many things in his care of the world seem to show that he is *not* love, and this gets us into trouble. If love is God's character, or disposition, love must prompt all his acts. Whatever is true of a thing as a whole, must be true of that thing in each of its parts. I wish I could help you to see that God, the true God, the one who made and cares for all things, must be love; that he wills and works ever for our good.

There is no such thing as love or good will, without an object. The greater one's love, the wider is its outreach. The highest form of love which we can imagine is that which creates what it loves, not that which loves what has been created by another. Selfish-

ness is the opposite of love and good will. Self-thought destroys things about it for the sake of itself. Self-thought can never create, though it may try to use for self what love has created. It is said that God created all things for "His own glory." But what is the glory of love? It must be the welfare and happiness of his creation. There can be no self-thought in God. Christ's glorification on Calvary—"Now is the Son of man glorified,"—was in being everything to mankind that love could be.

Law is perfect only so far as there is love in it. As you love anyone, love becomes the rule of your conduct toward that one. In proportion to the intensity of your love it controls your actions. Your actions toward another can be perfect only so far as you love that one. Thus love creates law for you.

If God should cease to be perfect love, the universe would go to pieces, for only love of this kind can enable him to act perfectly toward all. For God to make law for us, and to himself become law in his acts toward us, are quite different matters. He that loves another needs no code of laws to govern his con-

duct. His love is his law. He must do as love dictates. The more nearly perfect the love, the more positive and forceful it becomes. Love makes a law to itself (not to us). God is a law to himself in his relations to us. We are in accord with his law when we are in accord with his love to us. His love is his law: it must be. Rebellion against the law of God is rebellion against love. Human laws, to an extent at least, are founded upon selfishness, self-protection and self-interest, and they change with time and circumstances. All law not created in love, and love alone, must be faulty and changeable.

It is not distance in miles that separates people, but distance in feeling. You approach one truly only as you love that one. Other approach is of little account. You enter into the lives of others as you love them. You can be truly with another only as you love that one. God looketh on the heart.

Life dies without love, or becomes a sad and terrible thing. Selfishness, greed and avarice are love's opposites; they exist where love is absent. Such are ruling passions in men and become a sort of life to them—a life

of daily torment, whose fires in the heart burn and burn.

No one can act in perfect wisdom toward another unless love inspires his actions. How could God look after all things wisely unless he were love? Love as a ruling passion must dominate all other desires. Perfect love alone can produce true wisdom. Perfect love alone can produce absolute knowledge. Thus perfect love alone can render one fearless as well as forceful.

What is truth? Truth is a verified fact. Facts are established principles. Love is the great reality of the spiritual world. Facts in this realm must be dependent upon love, for no moral problem can be solved without it. Paul says, "By faith we understand that the worlds were framed," but back of faith there must have been love, for only as conceived in love could it have been a perfect thought, only as carried out in love a perfect creation. Only Infinite Love can be absolutely right.

In all of God's creation there must be harmony such as supreme and perfect love alone can give. Thoughts of each one's relations to others must enter into the creation of each;

infinite love for the one, into the creation and care of all. He must be "the God of the whole world,"—the all-loving One—to care for all, or he could do nothing wisely. Perfect love can let nothing touch its loved ones, until it has first passed upon it and pronounced it good. In God's perfect love he must be always watchful of everything that comes into each life. To God all things that are good are possible. Apparently adverse circumstances in your life and mine cannot really be adverse; but must be the best which Infinite Love can devise; it is only as we place ourselves in a wrong attitude toward them that they become less than the best for us.

Real love does not wish to enslave the object of that love, but plans to leave it free to make its own choices. God has left man free, that he may be godlike in his loving and choosing. If man were not free, he could not love in truth, for love must be given, not forced or extorted. Since man is free, he may abuse his freedom. Since he is free he may fall, but the love of God is always ready to help him up again, and through falling one may at last learn how to walk.

This love of God is so great, so wonderful, that we cannot comprehend it, and so are sometimes unfair and unkind to God in our thoughts. Our understanding will grow as we say to ourselves, "God is love. God loves me, and I love him." Let us love him more and more. Some one has said that three months of earnest thinking of God as love would completely transform any Christian life. If God were everything to us, how it would change our lives! Heaven is where God is. Love is the atmosphere of heaven. As we love God we are in heaven.

When John, the beloved disciple, was an old man, he had a vision of heaven and told us something of life as it is lived there. God—love to God—not God's love to us—shall wipe away all tears from our eyes, and there shall be no more sorrow. The joy of loving him shall cause sorrow forever to cease. Love to him will stop our crying. Even death shall be done away with in the life of love, for to love God is to live. He who loves not cares not to live; nay, lives not. "And there shall be no more sea"—no more separation—"for the former things are passed away": no

separation, for love unites. If we could catch such a glimpse of God as would make us love him supremely, then might we be ever full of joy.

God Cannot Hate
or, Some Definitions and Deductions.

Dear Friend:

One great reason why people do not live better is they lack a suitable ideal. If Jesus were the chief attraction in their lives they would try to rise to him. One cannot rise higher than his ideal. If the impulses of the heart are noble, it will naturally choose the best. If its course is not upward, it must be because it sees nothing to sufficiently attract it in that direction. As the child may through falling learn to walk, so some reach Jesus through a stumbling search after him. To know Jesus aright is life eternal. To catch a right view of him is to be charmed by him. As he charms or attracts you, your life will be a truly happy one. It is only as you know him aright that your life will be filled with glory and joy unspeakable. Many people have such a mistaken mental picture of Jesus that he is not their ideal at all. Sin always leads to wrong thoughts of him.

You know, of course, that many words in the English language have several shades of meaning. Sometimes the same word has two opposite meanings. Take the word "raise." We say "the window was raised," meaning that it was lifted; that "a building was razed," meaning that it was pulled down. If in speaking of a horse some one should say, "He is fast," he might mean either that the horse was a rapid traveler, or that he was tied so that he could not go at all. Our language is far from perfect; in some cases we have no word to express a thought completely. Few people know all the words in our language. They do not know the real meaning of many which they know and use. In writing or speaking it is often better to use a word which does not give the best expression to our thought rather than another and better one which may not be well understood. So it has come about that in our English Bible words are sometimes used which do not convey to us exactly the meaning they should. Then, too, in the language in which the Bible was first written there was likewise a lack of words and a diversity of meaning which

made it difficult for the inspired writers to convey to us truth about God. In speaking Jesus used words and expressions best understood by his hearers, and those who wrote the books of the Bible tried to do the same. Take, for example, the passage in Joshua 10: 13 where it says "the sun stood still" in order to give Joshua time to win the battle. For the sun to stand still we know would have done no good, but people in those days thought the sun went around the earth, so to them it was the only way to convey the idea that the day was prolonged. Often we do not express the exact truth by our words. For example, when it is cloudy we say the sun is not shining, although we know better; the sun is unchanged by the clouds.

Some words have changed in their meaning since the Bible was first translated into the English language. Take for example, "to let." When we say "I let him go," we mean "I permitted or helped him to go"; "To let" or lease a house, when we lose our hold upon it or permit another to occupy it. But the words "to let" used to mean to hinder or prevent. Paul says in Rom. 1: 13, "I pur-

posed to come unto you, but was let hitherto,"—meaning he was hindered from coming.

The word "hate" in the English language has two very different meanings. By one sort of hate are meant feelings of revenge, envy, jealousy and ill-will; and it is with this meaning that the word is generally used by us at the present day. A condition of heart giving rise to such feelings makes one wretched and unhappy. Hate is the beginning of murder. It is what led Cain to kill his brother. God could not be perfect love if he were capable of feeling this kind of hate. Any state of the heart that interrupts the flow of love, or the peace which perfect love gives, cannot be right.

The other meaning of the word "hate" is an absolute dissatisfaction with, abhorrence of, and turning away from, any wrong course. It means a repugnance toward or shrinking from that which is evil. It may also mean an intense desire to put a stop to evil. This springs from a love for that which is good. We ought to have an entirely different word to express this kind of hate, for it is wholly unlike the other.

The word "anger" has also two uses or meanings. To be angry, as now usually understood, is to feel resentful, or indignant. This feeling is generally accompanied with a desire to punish, and sometimes by a moody feeling which leads one to brood over the wrong received.

I have found persons who thought God hated them for the wrong they did and sought to punish them for it.

One cannot too earnestly condemn the utterance of any words which convey to the minds of others the idea that God hates in this sense. The injustice done to the nature of God, the estrangement of many hearts by it through years of life here and perhaps through eternity, are too serious to admit of light consideration. Love alone truly unites to God. To see him as a hater is to destroy that union. Warning people of the terrible and unending suffering which sin must bring upon them is very different. I am glad to tell you that God abhors *sin*, for that is what hurts us. His doing so shows love for us. If he did not wish to remove that which hurts us, we could not believe that he cared for us. To

feel that he detests sin, or “hates” it in this way, is very different.

There are many places in the Scriptures where God is spoken of as hating persons, being angry, showing vengeance, displaying wrath, indignation and fury; but we may be sure that no picture of God which represents him as capable of feelings such as are commonly understood by these words can be a true one.

In the Bible, where “love” for one person or thing is spoken of in contrast with “hate” for another, we should remember that that was the Oriental way of expressing a high degree of affection. It is common today among Eastern peoples to speak in this manner. At the most, in such cases, the thought to be conveyed is that of a less degree of love for the one than for the other, as in the instance where God says, “Yet I loved Jacob, and hated Esau.” Here the intention is to express the idea of less love for Esau—and this was so only because Esau accepted less from God and so was less blessed by him.

Perhaps you have heard of “holy hatred” or “righteous indignation.” There can never

be impulses which are accompanied by revengeful feelings. Sometimes people say that God hates sin but loves the sinner. To say that he abhors sin is better. He cannot have feelings which are resentful or vindictive toward any person, thing or influence. Some years ago there was in a party camping in Colorado a little boy who often showed feelings of hate. If he tripped over a stone or stick, he would go back and kick it. If he carelessly ran against anything that hurt him, he would try to punish the object. Unfortunately, the offender was not always a stick or stone. It was sometimes a dog, a cat, or another child, on which he visited his spite. It did the stick or stone no harm to kick it, and one might say that feelings of hatred toward a harmful object or an evil influence were different from the same feelings toward a person; but though kicking did the stick or stone no harm, it showed the state of the heart as truly as would hatred displayed toward a living object.

In several places Jesus tells us to "hate." He says one cannot be his disciple except he "hates"; and again, if a man hate not his

own father and mother, wife and children, and brethren and sisters, yea, his own life, he cannot be his disciple. The most precious thing God has given us is life. It is a priceless trust, yet Jesus here teaches us to "hate" our own life; and more than this, we are to "hate" those who are nearest to us. But he could not have meant that thus we should become less to self or to these others, for when Peter said to him, "Lo, we have left all and have followed thee: what shall we have therefore?" Jesus answered, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold" (Matt. 19: 29). Not that they would receive more in number,—one hundred more wives, children, etc.,—but a hundred times as much enjoyment. We may be sure that Jesus would not wish us to have a hateful spirit toward ourselves or our dear ones. His desire for all was the purifying of earthly affection through loving as he loved, and his meaning here is that only as people understood their ways of loving to be wrong, because selfish, and so abhorred them as to

change and love as Christ loved, could they be truly his disciples, since the lesson for a disciple was how to be like his Master. I am quite sure that Jesus never knew hate. He could not ask anyone to be better than himself. He says, "Love your enemies,"—not your friends alone. When one has already asked forgiveness he is no longer an enemy. We are to have that spirit which never knows resentment, never waits for forgiveness to be asked of us.

Jesus says, "Bless them that curse you." We surely break this commandment every time we are angry, for the angry person refuses to bless the one who curses him.

He says, "Do good to them that hate you." Hate never wills to do good to people; it wills to do them harm.

He says, "Pray for them that despitefully use you." It would be a mockery to pray for them when we felt spiteful or full of hate.

Jesus goes on to say, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Surely this must mean perfect in love, or entirely without hate; and this

gives us plainly to understand that in being so we are copying God's nature.

There is in the Bible a verse often quoted to young people, which I think is sometimes wrongly interpreted: "Be ye angry, and sin not: let not the sun go down upon your wrath." This is not a command to be "angry," as we understand the term, neither does it mean that we may be sinless by keeping the revengeful or hateful feelings to ourselves. "Let not the sun go down upon your wrath" is as much as saying: Never let the sun go down upon a day that has seen you wrathful or sinfully angry.

Do not think that you can yourself be angry and resentful and yet not feel that God has the same spirit. If you are angry, God will appear to you to be so. You cannot realize his spirit of love toward everybody when in your own heart there is the spirit of hate; but as your spirit toward others changes, you may look in loving trust to him and feel assured that his spirit toward you is one of love.

Anyone who believes that God hates must pay the price of losing the consciousness of his love. Love is his character—what he is,

not one of his attributes. As it is the law of his being, all his attributes must correspond with it and grow out of it.

Jesus taught that he was the light, but that people in darkness hate or dislike the light. Persons who hate, and who wish to continue doing so, find it unpleasant to believe that God does not hate; while to think that he is like themselves, gives satisfaction and contentment for the time. It is this that makes them try to quiet their consciences by believing that God has the same nature as themselves, and refuse to come close to him in order that they may see correctly.

You are apt to rejoice if good is returned to you for evil—if for unkindness you receive kindness; if for hate, love. It is this spirit in Jesus that attracts people to him. It causes them to return his love, and thus they become possessed of the same loving spirit and give up their feelings of hate. Only as your mind grasps the thought of a God without hate, and as your heart grows to be like his, do you become different. Only as this draws out a response in kind, and so leads to a loving life, do you receive any good from it. To under-

stand forgiveness of sin, encourages one to leave sin—to start anew, it may be, every day. But forgiveness does not save, nor does love save. Union with Jesus, into which love brings us, is what saves. A knowledge of his love that does not meet with any response from the heart is of no use to you, for you still cling to sin.

It is this knowledge of God's love, of his freedom from hate, that attracts to him all who ever truly come, for only as God calls out our love toward himself, and so makes our lives loving like his, do we become one with him, or truly better than before. Paul understood this when he said of God's love: "Peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." In other words, while we were ourselves haters, and were doing what must grieve him who made us and who cares for us, instead of our wrongdoing inspiring hate in him, it called out love, as shown in the giving of Jesus—giving him that we might know his love and enter into a life of love with him; that we might be saved by

Jesus' love, shown as it was even unto death. Thus God showed us how intense was his love; how truly he understood and himself felt the burden of our suffering and harm from a life of hate. It showed God's willingness to give anything, in order that we might be saved from such a life, and Jesus' willingness to do anything to save us.

In the perfect life of hearts all love may we some glad day together look on the face of God and see him as he is, for then shall we be satisfied. In that home where he is the Light may our souls be forever illumined by his radiance.

**What Love Is and Is Not
or, Love and Its Counterfeits Contrasted.**

Dear Friend:

True love is the most natural thing in the world, yet perhaps the most rare. It is most valuable, yet most despised. Human love sometimes deceives and blights; yet what will not some do for such love? Many so-called "practical" persons speak of love with something like disdain. It is called an emotion. To be emotional is thought to be mawkish or sentimental. Some have tried to smother love out of their lives, and few have striven very hard to cultivate it. I cannot see how one could know true love and wish to be without it.

There are many imitations of love. Here lies much of the trouble. But, as you know "the real thing" you will have no difficulty in discerning counterfeits. Many who really think they know love have little idea of what the word means.

An old adage says, "Charity (or love) be-

gins at home." Yes, but it must always *start toward another*. Self-love is not the beginning of love. It begins with the sight of an object, if at all. It takes two to make this feeling possible. You grow better and finer as you forget self in loving; smaller and meaner as you make your life one of self-thought.

Love is not something you possess as you seek to be loved. As you live for the affection of others, you cannot know satisfying love. Some have a great longing for affection, yet such may be the least lovable. You know what a vampire is—a creature that lives on the life of another. There are human vampires. They enjoy praise and flattery; they live to be petted and pitied; they live for others for what they will get out of them. Love of this kind is no more like the real thing than the cistern or stagnant pool is like a clear, flowing spring.

To love something in order to win it for yourself, is not real love. Beauty may attract; winning ways may captivate; wealth, position, attainments, may turn one's brain. But true love is something higher. Beauty fades; kind words change to harsh ones;

wealth has wings; positions are lost; the intellect becomes impaired. What, then, of the one who was loved because of these things?

Desire for self-gratification is another counterfeit of love. People care more for their own enjoyment of their friends more than they care for the friends. They think of their own welfare when with those they profess to care for, rather than of their welfare. It is said that we never really love others until we can do without them for their own good. Love does not lead you to cherish self at the expense of the one beloved; you wish rather to cherish the loved one at your own expense. A desire for pleasure that does not include others never springs from true love. To care for something because it is your own, is but a form of self-love. Sometimes parents love their children as the miser does his gold, the business man his business, the professional man his profession.

Do you feel that no one appreciates you—especially of late? Does the love of others for you seem short-lived? Do you wish others would act differently from what they do, especially toward you? Have you a new in-

justice to brood over or to tell about each day? Beware!

Some who are unhappy, charge it to their high-strung, sensitive, delicately-poised nature. It is not this; sensitiveness is only one form of selfishness. For this reason such natures are most unhappy.

Passion is not love, although love is sometimes called a passion. The wish to make some one wholly your own is but the desire to enslave. This is not love, for it has designs upon another's freedom. The appetites are not love. Fondness for cake and ice cream is not love, but appetite. To love a person or a thing for what he or it may be to us—as food, drink, or pleasure of any kind—is merely appetite.

When this counterfeit love is mingled with hate, it is likely to be passion. Anger is murder in the heart. Impatience of any kind is akin to anger. If one strikes another who has offended his friend, he is sometimes said to be intensely loyal, or to show righteous indignation, when in truth he has shown nothing but passion. Some of the most desperate men are the most passionate lovers, so-called.

Such would die for wife or child, or ruthlessly kill the loved ones of another. Such would be most likely to kill their own nearest and dearest ones if offended by them.

Whatever lowers one is not love. People speak of "falling in love" and sometimes of "falling through love." True love does not carry one down, though its counterfeits may do so. Love always elevates. It is the great lifting force of the universe.

Feelings of pity and sympathy do not necessarily indicate love. They are apt to be aroused when that is touched in which we are much interested because of property rights or for other reasons.

Caring for another because of his or her misfortune is not always an evidence of love. Sometimes such a feeling springs from thoughts of self—"What if I had been the victim!" One may weep with those who weep and yet not love them at all. One may be roused to feelings of pity and sympathy for Christ's suffering and yet not love him.

Much so-called love is merely a return for love received. There is not much true love in

debt-paying. "If ye love them that love you, what reward have ye? do not even the publicans the same?" Loving God because he first loved you, would be merely debt-paying. Loving him because he *is* love, is the basis of all unselfish reaching out after him. It is when you know his character,—his loving works and words as seen in Jesus,—that you truly love him. To care for Jesus only because of the help he has been or may be to you, is not love. To like some things in our lives and dislike others, and to thank God for only the things which we like, does not manifest true love.

Jealousy does not show love. If one is very jealous he is sometimes supposed to be very loving. But jealousy arises from thought of self. It is akin to hate. The more suspicious one is by nature or because of circumstances, the more jealous is he. Those who seem most affectionate are often most jealous. Perhaps it is because of this that many reject such affection. True love bears no relation to jealousy, for love "thinketh no evil" (believeth no evil), therefore love cannot be jealous. God is not a "jealous" God in the

sense in which that word is commonly used today.

What is commonly called "love of justice" is not true love. It is but giving way to impulses which are apt to fill the soul with contempt, hate, and distrust. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." He that lives as a judge pronounces a judgment upon his own life. The bitterness of a life filled with thoughts of retaliation, of justice and injustice, increases with years. Like the silkworm, it spins the cocoon which will afterwards be its shroud. He is not the most just person who is always talking of justice. Justice (so called) aroused for God is as much out of place as anywhere, perhaps more so. If one seeks to pull up the tares, he is sure to uproot the wheat. Let us instead take the advice of Jesus and let both grow together until the harvest. The spirit of censure is the spirit of condemnation. This spirit always leads away from a better understanding. The spirit of love is that which leads us to see the good in whatever a person says or does, and so draws us nearer to that one.

Love and justice are at war. Are you seeking to be led by love? Then you probably know something about war. There is within you a strife with so-called justice. Justice requires you to consider self. If self be ill-treated, it is "an eye for an eye, and a tooth for a tooth." This is simply justice. But love does not consider justice; it ever wills the good of another. Justice even tempts you to be at war with God. It says, Why did God place me in such a situation? Or, why did he permit this evil to come into my life? But love says, "All he does must be well, and "though he slay me, yet will I trust in him." (Job 13: 15.) Love should lead reason, not reason love.

Loyalty to principle may not be true love. Living or dying for principle may be simply obstinacy. Veneration and respect may not arise from love. You may venerate a person—have profound respect for him, admit his greatness, wisdom, or power,—and still not have a particle of love for him. Love alone is true worship, though veneration and respect are common substitutes for it.

With some, love of church is mistaken for

love of God. Regularity in church attendance is not always from love for him. Beautiful churches attract; so do good music, and congenial people. To attend church because of these is one form of self-gratification.

Zeal for God may not be love at all. To want to work for God is not necessarily to love him. Such zeal may come from ambition, natural energy, or a desire to excel in whatever is undertaken. Desire to excel is apt to be selfishness. It tries to direct the attention of others to us and to what we do. Often it leads one to pull down another, so that he may climb.

But what is love, "the real thing"? One would need to be infinite in knowledge to define it, infinite in comprehension to fathom it, infinite in love to appreciate it. Love in the heart is something that produces heart-knowledge. Only to the extent that you love are you truly wise in thought and action. Only to the extent that your love is perfect can you be perfect in thought of others. If your love were perfect you would be perfect in thought of others. If your love were perfect your life would be perfect. There is the

constant inquiry, "Is this right? Is that wrong?" Love will answer these questions wisely.

Love, as you achieve it, becomes a ruling force in your life. Love is more than an attribute of the one who possesses it truly. *It* rules. Some speak of reason as superior to love. They talk of the follies of love. They tell us that reason should guide. They say that love is blind; that reason sees clearly.

Love is vision; it needs no eyes. Love needs no reason to guide it, for its knowledge is truth itself. Love may seem blind to earth, but it is not blind to heaven. To cultivate love's vision is to cultivate sight such as God has. Love may use reason to its fullest extent, but love should rule. If love be genuine and rule the heart's decision, its decree will be always wise. I wish we could see how much love means to us. It is the light by which we see other hearts, and our own. As you hate another, his heart is closed to you. The more you love another the better you truly understand him. John says, "He that hateth his brother is in darkness even until now, and knoweth not whither he goeth," and

“He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.” Love those about you, then you may do what you will, and fear not. Why? Because love will lead you so that you will do right.

God is love. To shut out true love is to shut God out. As you love, you see right and wrong in their true relation to each other; or rather, you see right, which is all you need to see. God is the light of heaven because he is love. “And they need no candle, neither light of the sun; for the Lord God giveth them light.” John says, “He that dwelleth in love dwelleth in God.” Yes; such an one dwells in heaven.

People seek after perfect living instead of perfect loving. We are ever putting will-force in place of love-force. Some seek to be good because sin makes them uncomfortable and miserable. “Godliness is profitable unto all things” (1 Tim. 4: 8), but if one seeks godliness for profit, he will not find it. It is God and man that we should love, rather than godliness and virtue.

Love is ever outgoing; thoughts of personal

goodness are selfward. Love acts from affection for others; self-thought from love of self. Self-love is a false love, even in the matter of personal goodness. The life in which it exists is never what it should be.

You can be truly good only as you love. Goodness is seen in the being that manifests love. True goodness is uprightness of will and intent. It is freedom from conscious sin, and perfect love gives unerring action. Without love the soul life dies, for internal goodness cannot long exist without outward expression.

God is The Good. God is perfect goodness because he is perfect love. As you are full of love, you are good with the same kind of goodness, though not in the same measure.

Love is the only protector of innocence. A life may be innocent at its beginning, but if it is not loving it will soon die to innocence. If Eve had loved God as she should, she would not have strayed away from him, and she would not have listened to anyone who had something to say against him. As you become full of love, you become more than innocent—you are virtuous. You can then sing

a song which no one may learn save he who has been cleansed by the life and love of Christ—yes, bathed in his infinite love!

We sometimes speak of a person as a moral man, and people talk of keeping the moral law. To be moral at heart is to be truly good; it is being godlike. The law of love is the most rational. As you are ruled by the moral law you are ruled by love. Love is the essence of the moral law.

Some speak of doing their duty by those about them. Duty is the law that love makes for itself in its relations with another. Love is the soul of duty.

As you love another you do not violate his rights or fail to do for him what duty demands. Love is not content except with doing its best; and as it does, it ever sees more to do.

Love is tireless. Its rest is its exercise. When you know love, to suppress it will tire you. Love that is easily put off, that enjoys idleness, that is satisfied with mere words of endearment, is not love.

Love desires to manifest itself. Love impels one to loving action. Its repression is

unnatural, but if once you become unloving, this may be hard to change.

Love cares for people as they are. Many think that God cares for people only for the possibilities he sees in them. But love must be exercised in the present. God must care for us now and as we are now.

Love ought to be our foundation principle—the basis of all wisdom. Yet people try to act either by conscience, or else out of regard for Bible commandments. One may feel that he acts according to his conscience when acting in a manner wholly contrary to love. He may think that he is keeping all the Bible commandments and yet be loveless at heart. Outward acts deceive. Right acts must spring from love. Love cannot spring from conscience or from the intellect.

The beautiful problem of life is to find out the love of God, that we may love him. We torture ourselves with thinking that he cannot love us because our love is so imperfect. "Kind hearts are here, yet the tenderest heart has limits to its mercy. But God has none." There is life to you in the love of God as it falls on your soul like sunshine on the land.

scape. Why? Because thus you will begin to live.

Separation from God is separation from the source of love. The stream cannot long flow if cut off from the fountain. God's love can bless you only as it calls forth your love. If you despise his love you separate yourself from it.

Life begins as love begins. The Bible says, "We know that we have passed from death unto life, because we love," and "Every one that loveth is born of God." Before love begins, the condition of body and mind is one of lifelessness. Again the Bible says, "He that loveth not his brother abideth in death" (1 John 3: 14).

Love is the one thing by which we become godlike. Why does the Bible say, "God is love" instead of "is loving"? Because, as has been said before, love is more than an attribute; it is his character, his whole disposition toward us.

Love to God cures worry. The lives of some are full of care. What is the reason? Fretting. What causes fretting? Distrust.

And what is the cause of distrust? A life devoid of loving faith in God. There is no distrust in perfect love. "Perfect love casteth out fear" (or distrust). "Fear hath torment," and will always have. God is all-thoughtful of others. His thoughts are those of perfect love.

Love is like the seed. It manifests life as it begins to grow. Like the seed, it must rise out of the dark ground into the light of heaven—out of self-thought into God. God's love to you is like the sunlight—you can make it your own only by being in it. To love, not to be loved, is to be happy. To love God perfectly, is fullness of joy. As the heart goes out in love to God, so is it happy.

Many people aspire to mutual love only. He who loves others with thought of self, must needs have love in return to keep up the supply; but as you love God fully, your soul becomes a fountain of love. God is love within you as a well (or rather a fountain) of water springing up into everlasting life.

When loving God, one forgets to do wrong. Some try to think of their lives as belonging to God and to be made the most possible for

him; but much of the time they forget about him. They put *doing* in the place of *loving*. As the plant in the sunshine grows without care or worry, so the human life filled with love to God naturally grows aright. As you love God, the love you draw from him goes out to others. Your love for others is then a part of God's love for them, and so is pure and good as well as abundant.

Love is our one satisfying portion. Love has its own reward in loving. There are no rich or poor in love's kingdom, for each may love as much as he will. There are many things you long for that you cannot have, but all of love's treasures may be yours; and before these, material blessings shrink into insignificance. Do you desire to be at rest? Know God's love and give him the love of your whole heart. There is no rest like that of loving him. Do you want fullness of joy? Empty the life of hate by filling it with love for God. Then you will love all about you so well that there can be no hate. Do you want to be truly free? "If the Son therefore shall make you free, ye shall be free indeed." Catch such a glimpse of God in Jesus as will

make your love for him supreme, so that you will be all his.

Love treads with gentle step. Fragrant is its pathway, pure the air it breathes. The eyes into which love looks seem tender, for love's look is one of tenderness. If you love others, you are tolerant, for love is tolerant. Love is like a painter, ever adding lines of beauty to every life it touches. It gives hope, courage, and strength. It helps those in despair to rise. Its words are blessings, its breath inspiration. It goes about as an angel. It sings the song of heaven.

Love, "the real thing," is everything to you. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; is not puffed up, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all

things, believeth all things, hopeth all things, endureth all things.”

Without love we see through a glass darkly; with perfect love we shall see face to face. Without love we can know only in part, with perfect love we will know as we are known. “God is love.” Love never faileth. Before love’s sight shall prophecies fail. Yes, before its transcendent light shall all things else vanish, for when that which is perfect is come—perfect love to God and man—then that which is in part shall be done away.

What Jesus Expects of Us.

Dear Friend:

I once met a woman whose sad face attracted my attention. Opportunity came for an acquaintance with her and to learn her story. She had been very devoted to her mother. They had been almost inseparable, but death had stepped in between them, taking the one, and nearly breaking the heart of the other. Daily her life grew more unhappy. She was a Christian, and when I spoke to her of Christ as one to more than fill her mother's place in her life, she said, "Oh, but I could never love him in the same way I did my mother." There appeared to be something wrong in her thought of Christ. She did not seem to think it was possible that he could enter into her life as her mother had, or that she could give him her confidence and trust, or look to him for direction and advice, as she had to her mother.

We have been all our lives taught to love Christ; and yet I fear there are many Chris-

tians who do not love him as they should, and who have never seen that to love him is their right and privilege. It is easier for all of us to think of Christ as the Divine One than as the human one; to think of him as inhabiting eternity rather than as dwelling in the human heart and being willing to enter into all the details of our human life. Loving Christ as a human friend seems to many something impossible to consider.

I want to call your attention to a passage of Scripture which you will find in the ninth verse of the last chapter of the Gospel by Matthew:

“And they came and held him by the feet, and worshipped him.”

It was on the resurrection morning that this occurred, and somewhere near the tomb in which Jesus had lain. How many thoughts dear to the Christian cluster round Jesus' death and resurrection! If you have not learned the beauty and sweetness that cling to this part of Scripture, study it closely until you know its wondrous message.

Very early in the morning, while hardly

light, moved by their love for Jesus, the women had gone to the tomb. They went to take a last look at the dead Christ,—to embalm his body and lay it away, that what was left to them of him might not crumble into dust. When they came to the grave they found he was not there. The place where he had lain was empty, but angels told them he had risen, and bade them go and tell his disciples. They started to carry the news. On the way he met them, saying, "All hail." "And they came and held him by the feet, and worshipped him."

The feet are considered by people of the East as the head is by us—the part to embrace and kiss. To sit at the feet was not so much a token of humility as it was of confidence and love. If one person was seated, both were. They usually sat face to face on the floor or ground, the feet before them, looking into one another's eyes.

The feet were nearly always bare. Stockings were not worn, and the sandals were mere soles secured by thongs or strings, and were taken off when in the house.

As appropriately might they caress the feet

as we the head. It is the feet that carry one on errands of love. It is the feet that do the toiling. They carry the rest of the body. We do not use the feet so much in going about as they used to do in olden times. We have many modes of conveyance, but in those days long and short journeys were usually performed on foot. There was comparatively little riding. You remember the verse, "How beautiful upon the mountains are the feet of them that bring glad tidings."

We know that the friends of Jesus were allowed to love him when in the body even as they would a human friend. Mary anointed the feet of Jesus with perfumed ointment and wiped them with her hair, as a loving friend today might show affection for the one beloved by caring for the head. The sinful woman who had learned to love Christ with her whole heart, kissed his feet.

"And they worshipped him." What is worship? Some may think that offering prayer is worship. We have what we call family worship, public worship, etc. I fear such worship is often very different from the worship they gave to Jesus, and the worship

in which he most delights. If one loves a person ardently, we say he "fairly worships him." This is what the friends of Jesus did. Perhaps it meant more than this. It meant this, anyhow. He was their dear, dear Friend. They had him back with them from the grave, and now they held him by the feet and worshiped him. We may feel assured that they showered kisses and tears of love and joy on his feet, as we would upon the face of a loved one who had come back to us from the grave.

They clasped his feet—those feet pierced with the cruel nails, those feet that had gone weary miles for them; and he let them do it. Yes, Jesus not only allowed them to love him before his death in the same way that we would love any earthly friend, but he now appeared to them for the express purpose that they might see him and know that he still loved them as of old. He knew what they wanted to do. The angel had told them that he was alive. They were on the way to tell the disciples. "Oh," they said, "he is alive; we shall see him; we shall touch him once more! But how can we wait until we reach Galilee! It may be he is somewhere about.

Oh, that we might see him now!" Ah, the loving Christ will always appear to the heart that yearns for him, crying as he cried to them, "All hail!"—all joy to you.

But did not Jesus say to Mary Magdalene, to whom he first appeared, "Touch me not"? No; why should he say so to her who most dearly loved him—her to whom he first appeared? The translation is unfortunate. A better one would be. *Do not seek to detain me, or to keep me with you now*, for I have not yet ascended to my Father and your Father, as I said I would before returning to you to remain. The "for" in his words seems to refer to his previous promise: "Again, a little while, and ye shall see me, because I go to the Father." (John 16: 16.) At any rate it was an assurance to Mary that soon she could detain him with her as long as she wished.

I am sure that what Jesus wanted to be to those who loved him then, he wants to be to us now. His human affection is unchanged. His humanity is not forgotten, nor is he less human today than he was then. It is his wish to be with each one of us now and all the time, even as he was with the few then, and for this

reason he laid aside the body. "Lo, I am with you alway," were among his last words.

I would like to have lived when Jesus was here in the body. I would like to have been close to him—to have clung to him and loved him as his friends did then. I cannot think of any life more happy, more joyous, and yet I am sure that Jesus would be still in the body today if he had not wished to give those who loved him a better chance to do so than they could otherwise have had, for he said, "It is expedient that I go away." Coming by his Spirit, as he said, was just another and a better way of coming.

Modes of expressing our love vary in different lands and change with time, but love is unchanged, whether it find expression in words and caresses, or only in the uplift of the heart.

There are those who recoil at the thought of loving Jesus as his disciples loved him. If wrong, why did he allow it then? There is no line of difference between love for the human and love for Christ, so far as the character of it is concerned. All attempts at drawing such lines tend to keep the heart from lov-

ing him. We are capable of loving only as something in the object we look upon answers to something within ourselves. Human ourselves, we can love only the human in Christ. The world would never have known the love of God had it not been revealed to us through the "Word" being made flesh and dwelling among us. Christ is as much human today as when the friends he loved held him by the feet on that resurrection morning. He is the Son of man now as truly as he was then, and as truly as he is the Son of God. Through a misunderstanding of terms and forms of expression, men are misled. Some stumble over the words of Christ: "God is a Spirit: and they that worship him must worship him in spirit and in truth." Worship is the perfection of love—the finest and most beautiful expression of it. What unites us to God is the love of our hearts, not outward formalism. The spirit, the soul, must be full of love. This is not different from that which we want from one another. It is love and obedience that the mother appreciates from her child. In still another sense all true love is spiritual. We love the

unseen as the seen—the absent as the present. The blind person loves as truly as the person with eyes. The body of one becomes dear to us only because of an expression of the spirit within it, which we love.

How the great heart of God—the Fountain of love—yearns for the love of human hearts, none may know. Though one should manage to do everything godlike, Satan would care but little, so long as the heart did not go out in love to God.

There is nothing in life compared with true love. One can be happy under any circumstances if he “has love thrown in.” Then, everything depends upon the object of our affection, for in spite of ourselves, we become like what we love.

Do you want a love that will satisfy? Give to Christ the heart’s first, best and undivided love—its entire devotion. Thus you will ever be satisfied. You will never be satisfied otherwise.

I am persuaded that failure in the Christian life is due to but one cause—lack of personal love for Christ; lack of comprehension of what Christ desires to be to us in this particu-

lar. Only as we know the love of Christ and give him ours in return, is the Christian life a joyous one. Otherwise it is dry, unsatisfactory, lifeless.

If you study the Gospels closely you will find Jesus saying much about love—about our loving him and his love for us. Do you desire to do right, and yet fail? “If a man love me, he will keep my words.” Love cannot help doing. Love is the mainspring of action. To love to do a thing is to do it happily. To do a thing from love is to do it at its best. Things done only from duty are not acceptable. Love is the soul of duty. Love impels—love will do—makes us do. Duty without love has no heart, no soul. It becomes tired, discouraged, and unhappy. It is bound to fail in the end. It is not a question of how hard a thing is, but why it is to be done, that makes us dislike or love to do it. The harder a boy plays the more he enjoys it. He loves his play. The harder he must work, the more he dislikes it, unless love makes work seem like play. If you love God you will want to be like him in spirit—to be right with him and help everybody else to be so.

Do you want your life to be a success? You may love your work for the work's sake; you may love humanity for humanity's sake; you may work because ambitious to please or excel—but you will not be satisfied. In the end you will fail until your love is centered in Christ.

Are you troubled on account of God's dealings? Are you full of doubts and fears? Does God's way seem strange and mysterious? Does the world vex you? Is life unsatisfactory? Only as you come into friendship and fellowship with Christ will all this pass away.

Do you want peace and rest? "Come unto me, and I will give you rest." How are you going to reach Christ? There is but one road—the road of love. Do you desire wisdom, direction and guidance? As you draw near to him in love you will hear his whispered words and know his will.

Having the Mind of the Master.

Dear Friend:

In my last letter, I tried to help you see that Jesus expects of us the same warm, tender, personal affection which was given him by his disciples when he was living in Palestine so many years ago. Some may say, "I would like to love Jesus in this way, but I do not know how." Perhaps I can show you how; I hope I may be able to do this. That is why I am writing this letter, which I have called, "Having the Mind of the Master." One who has the mind of Jesus will not only be able to love as the disciples loved Jesus, but as Jesus himself loved them.

First of all, you should truly desire to love him. The stronger that desire, the larger may you expect the results to be. Do you wish to love him with all your heart? Do you desire him to be to you the nearest and dearest of all? Do you care more to have his love than anything else? Is your heart longing to know him as your best Friend? I hope it is.

True love naturally calls out love in return. As we see it we naturally respond to it. Of course, you can love Jesus only so far as in your heart you realize his love. Perhaps the one thing which more than all else stands in the way of your loving him as you would like, is that you have heard about him at home, at Sunday-school, and at church, without really understanding much about him. You know when a person is taken suddenly ill we are very sorry; but if we are used to always seeing one sick it does not affect us in the same way; and just so, to the extent that you have known about Jesus without understanding his love, you have become indifferent to him. A head-knowledge of Jesus' love without a heart-knowledge and a heart-response, is what makes all the trouble.

If I tell you a great many things to do to help you love Jesus, do not be discouraged—let it rather encourage you. Choose to do first the things you can do easily; others will then become easier afterwards. You ought to refer to this letter often as you are climbing the ladder of love. Keep it near you.

Pray to know his love. Suppose you pray

this prayer as you read; "Dear Jesus, I want to love you with all my heart. Help me to know your love." Pray not only while you read, but often pray in this way.

Think of who you are. Did you ever consider the full meaning of those words—"God created man in his own image, in the image of God created he him" (Gen. 1: 27). John says, "Beloved, now are we the sons of God" (1 John 3: 2). Do not be like Esau, who considered his birthright of little worth. I have sometimes heard people speak of themselves as "poor worms of the dust." It is well to be modest, but that is a false modesty which throws away its right to sonship and eternal life. We do not fully know our own hearts. I fear there are many Christians who care far more for their bodies than their souls. They feel that spiritual things are all right in their place, but they give very little attention to them. If we spent half the time and thought on such things that we spend on making the temporal life a success, I am sure the result would be very different.

Think of eternity. This life is not all. It must be the least part. What can it mean to

be a "son of God"? To be with him forever? Think of the grandeur and power of an endless life! It may mean more to you than the life of an angel. Paul says, "Know ye not that we shall judge angels?" (1 Cor. 6: 3). Whatever this means, it would seem that Paul wanted the people to whom he was writing to feel that they were something more than "worms of the dust."

Study the life of Christ. Think of him as the one who showed us God's love. To start with, open your Bible at the Book of John. I think that Gospel is the most helpful, for it brings one closest to the loving heart of Jesus. Try to be with him in spirit as you read. After studying John for a while, read the other Gospels; then other parts of the Bible. As you read, try to form the highest and clearest ideal of the life and teachings of Jesus. I sometimes hear people say, "Peter is my ideal," or "Paul is my ideal," or "I want to have a life like that of David" or Moses, or Daniel. This is a mistake. We should take Jesus only as our ideal of life and character.

Study other parts of the Bible in the light of the teachings of Jesus. The highest and

best ideal we can get of the character of God is that shown us by Jesus. This is given in the four Gospels. We make a mistake when we modify and qualify what Jesus taught in his life and words by what is found elsewhere in the Bible. Always look at other parts of the Bible in the light shed by his life. By so doing you will be sure to have a very different idea of God.

Think of Jesus as the same now as when here in the body. If you do not do this, you will lose much of the good you might receive from the study of his life. Some make a mistake in this particular. They think of Jesus as having "gone back to glory." What is Christ's glory? The same as it always has been. He is the same yesterday, today, and forever. What he was while here in the body simply shows what he always was and is, and what God is. Was he compassionate and helpful then? He is so now. Did he grieve over the sinful then? He does now.

Think of him as near you. Not as in heaven—not as one to whom you must cry often in order to be answered; but close to you, able to hear and help you and wanting to do so. Re-

member he said, "I am with you alway."

Do your best to give him your love. Determine that you will love him. Keep telling him that you *are* his. Say often to him, "I do love you." The oftener you tell him this, the more earnestly will you strive to have it true. Suppose you make it a rule not to let an hour of the day go by without saying something loving to Jesus.

Do not put off. The love which should be given today cannot be bestowed tomorrow. Tomorrow's love will be less if the love for today is withheld. Besides, putting off is apt to mean not doing at all.

Give place to each beautiful thought of him. Make much of such thoughts. Write them down so you can refer to them often. Preserve each one as you would a letter from a dear friend. Telling them to others is a splendid way to make them more real and more precious to yourself.

Begin doing things purposely to please him. Never shrink from a difficult duty or care that offers you an opportunity of doing some unselfish thing out of love to him. Do the little vexing things, not as unto others, but as unto

him. See if you cannot do all the trying things in this way. Turn to him as you start to do each of these, saying, "I do this because I love you."

Try to bring every thought, word, and act under Jesus' direction. As you think, speak, or act, turn to him in thought. Perhaps you cannot always remember this at first, but continually keep trying to do so, turning to ask what he thinks best, and saying in your own heart, "I want to please you. I know your way is best." As you do this in loving trust you will grow to understand the mind of the Master.

Refuse to entertain unfriendly thoughts. Do not let in unkind thoughts of him. If something goes wrong, do not think, "It is sent as a punishment for what I have done." If a trouble comes to you, do not say, "I did not think Jesus would let this come into my life." Nothing that comes to the trusting one can be a real trouble—surely not a punishment.

Be your real self with Jesus. Many make the mistake of not being truly themselves with him. Their tone of voice and manner of

speaking are constrained—not as one would talk to a near and dear friend. In prayer to Jesus talk as to an intimate friend. Rejoice that he knows all about you and everything you are talking of to him, and is as deeply interested as you are. Talk to him in such a way that he talks to you. Do not study to use the finest language you can think of, but real heart-to-heart words. Do not let your prayers become a repetition from day to day.

Seek him for himself—not simply when you want help. Many Christians seem to care for Jesus only as a helper in life. Do not go to him very often with prayers like—“Please do this or that for me,” but let your petitions be such as spring from loving thought of him. Let your prayer-times be like the confidential talks which true friends enjoy with each other.

Live for him rather than desire him to live for you. To accept Jesus’ freely offered helpfulness is very different from thinking of him as some one to do your bidding. Be on your guard against selfishness and self-thought in this connection.

Thank him for everything. Give him the

credit for all your good thoughts and deeds. A thankful life cannot help becoming a good life. Loving God is sometimes called blessing him. Bless him, or thank him, not alone for what some call good things but for everything. Try to love him so truly that you will feel that everything which comes to you is good, even if it does not seem so.

Trust him. You may love and yet not trust. When you feel worried, think of this verse: "Casting all your care upon him; for he careth for you" (1 Pet. 5: 7). Then say to him, "I know you are caring for me." Keep this thought in your mind, and do not listen to anyone who suggests that God has forgotten you.

Do not seek to know the way. He will always reveal what you need to know today. Try to put an end to all fretting and worrying about the morrow. Do whatever you can to prepare for tomorrow's difficulties, but fretting will hinder instead of help preparations. Tell him, "I know tomorrow will be all right; whatever comes, I trust you."

Trustfully accept whatever he sends. Let him take you where he will. He can and will

control everything. Nothing can come to you except it first touches him.

Study to know his will. Learn to be led by him. His spirit will guide when you are willing and eager that he should.

Go to him instantly with every sin. Do not let wrongdoing keep you away from him. If you do wrong, he is more sorry than you can possibly be. Do not give your heart a chance to condemn you very long. He is faithful and just to forgive; and not only to forgive, but also to cleanse you.

Seek to know only the good. Children of the light should love the light. "Rejoice in the light." As you are one with him, desire the purest, best, and noblest life for yourself and others, as he does.

Do not shun hard or bitter experiences. Try not to cry out against the hard things, but to say, "I want you to have your own way with me, for I know it is best." You remember it is said of Peter and other apostles, they rejoiced "that they were counted worthy to suffer shame for his name" (Acts 5: 41). Try to pray, "Take me anywhere, bring into my life the hardest things, if only thus I may be

drawn closer to you, or made more like you."

Be fearless for him. Do not shrink from some apparent danger nor be led to do something that you feel is wrong, for the sake of saving yourself trouble or bringing present good to yourself or others.

Resolve to keep his commandments. Jesus often connected love with the keeping of his commandments. Sometimes Christians try to have obedience to his commandments take the place of love. They put in the wrong order the words—"If ye love me, keep my commandments" (John 14: 15)—that is, if you do not love me, there is little use in trying to keep them. Everything should be done with reference to what we know he expects of us as friends.

Tell others of Jesus in the brightest happiest way you can. One can never grow rapidly in love to Jesus who does not keep telling of him. Love that is kept secret will soon die. For your own sake you must tell of his love to you. To tell of it is to strengthen your realization of it. Try to think the best thoughts of him to tell. Many testimonies for Jesus are of little help to others, or to those

who give them. Be modest about yourself, but hold up Jesus as best you can. Think beforehand about your testimony. Keep your best thoughts by writing them down, if necessary, and use for this purpose.

Do not be satisfied with your life as it is. Remember that Jesus continually wants you nearer to him, more like him. If you feel any desire to be nearer to Jesus you may be sure that he is trying to bring you closer to himself. You may ever grow nearer to him.

Beware of pride. Do not hope to win the love of Jesus by telling him how good you are. People generally think they are good because their ideal of goodness is low. It is the one who feels he has been forgiven much that will love much, rather than the one who thinks he has always been good. If you consider yourself very good, Jesus will seem less beautiful and attractive to you. Besides, self-thought always takes the mind and heart away from Jesus.

Forgive others. Put out of your heart all feelings of hate, anger, and revenge. The joy and peace that come to one who has a truly

forgiving spirit are a wonderful help in having the mind of the Master.

Be sweet-tempered with everyone. Love those about you. Love them for Jesus' sake, because they are his and because he loves them. He loves all as much as he does you, no matter how bad they may seem to be. A sour person cannot love. He cannot see love in another. You need to have a sweet spirit in order to love Jesus.

Try to see what is wrong in yourself. Sometimes a person thinks of himself as all right when he is all wrong. There are those who honestly think they make no mistakes, when their life is all a mistake; whose conception of life is all wrong.

Try to see the perfection of Jesus. Think of the high privilege of union with him. To a certain woman, one man is so noble and true that it is said, "She almost worships him." To a man, one woman is so perfect in grace, so pure in thought, so sweet in spirit, that the ground she treads upon is sacred to him, and he finds joy unspeakable in being counted worthy to do anything for her. You remember that John the Baptist said of Jesus,

“The latchet of whose shoes I am not worthy to stoop down and unloose.” (Mark 1: 7.)

Do not think you cannot love him because he is a spirit. You too, are spirit. It is the spirit of another that we love; we care for the body only as it is the home of the spirit of a loved one. It is the spirit with which we sympathize, suffer, and rejoice. We may be as truly drawn toward persons we read or hear about as toward those whom we hear and see. As a spirit Jesus can be continually with you, can enter completely into your heart's feelings, can understand the heart's desires which words can never fully express.

Try to see nothing but perfect love in God's care and government of the world. Be careful not to be drawn away from Jesus by the evidences of cruelty, suffering, and privation that are about you, or by the world's lack of knowledge of God, etc. These are not necessarily inconsistent with his love and care. We do not know all, but we can trust. I do not think it is wrong or unprofitable to consider this question, but you should not try to study it without careful preparation. Read again

the chapters entitled, "God Is Love," and "God Cannot Hate." Remember that pain, suffering, and death are common to all creatures. If unjust in the extreme degree, they must also be unjust in the least. All development is through suffering. Again, difference in circumstances does not indicate favoritism or absence of individual care. God seems to want lives different. From the intense cold of Greenland to the extreme heat of the tropics, the world is full of life. Indeed, each life has a different environment from every other, and it differs from every other both in individuality and circumstances. As to temptation and sin, it seems necessary that we should meet them in order to exercise the freedom of choice.

Do not let any passage of Scripture give you an unlovely idea of God. To the trustful heart, the Bible takes on new meaning; many passages in it are then interpreted quite differently from ever before. Where you cannot understand, trust. Confine your reading and thought to those parts whose meaning is clear, and whose thought is helpful.

Have in mind the thought of learning to

love him through what you read and hear. Ask those who are wise questions that will be likely to call out what may help you. Search out some one who loves Jesus very much and learn all you can from that person.

Find another as anxious as yourself to be drawn closer to Jesus. Make an agreement together to help each other. Tell each other what you find that is helpful. Compare notes. Study together. Pray together. Let each have in mind the thought of being helpful to the other.

Find some one farther away from Jesus than yourself. Some one may be in great trouble or distress. Forget yourself in trying to lead that one to know Jesus more truly and to love him better.

Collect a library of helpful books. Choice books on this subject are few, yet there are quite a number which may be procured. Books supposed to treat on the love of God too often lead away from love to him. Reject quickly any book, newspaper article, or other discussion of the subject that does not make your heart grow warmer toward him. To look at the other side will not help you at this

time. There are many books the titles of which are misleading. Some are too profound, dogmatic, or metaphysical. There is a great need of something simple which will inspire one with a loving, trustful spirit.

Make an earnest study of the subject. Nothing of real value is secured without effort. The gold mine must be explored and worked; there is seldom little beyond indication of treasure to be found on the surface. To follow up the vein, to get on the "main lead," may take much patience and much hard work, but the work may be very fascinating and thoroughly enjoyable.

No other love can compare with the love of Jesus, no happiness with the joy of one who so knows him that he loves him with the whole heart. May you indeed find him "the chiefest among ten thousand, and the one altogether lovely."

Life Motives.

Dear Friend:

I want to talk to you a little while from the thirteenth chapter of John. The first verse of this chapter reads as follows: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

The love of Christ is the foundation of Christianity. It is the drawing-power of the gospel, the working capital of the church. Love is the motive from which all successful action springs. No man makes a success of anything except he loves it. The harder a child plays, the more he enjoys his play. Successful work is the play of older people. The harder a man works at something he likes, the more he enjoys it. Only as we love Christ do we begin to live as Christians. Only as we know the love of Christ can we love him. No man takes a single step toward God except in

answer to some vision of his love. "The love of Christ constraineth us";—this is the secret of all constraint (or drawing) Godward. Men may seem to be drawn to Christ by fear, or for reward; if there is no love, there can be only self-thought in the drawing; thus there can be no true life in it. He who refrains from stealing for fear of the law, is a thief at heart. He who is honest because honesty is the best policy, is not truly upright. John says there is "no fear in love; but perfect love casteth out all fear. He that feareth is not made perfect in love." Love to God is the true basis of all real advancement toward him.

Are you satisfied with your Christian life? Are you always at rest? Are you full of joy and peace? If not, I wish you would ask yourself honestly what is the motive inspiring your regular attendance at the prayer-meeting and the preaching service, your consistent Christian life at home and in society? Is it because you wish to be found doing your duty? Is it to win heaven? Is it because these seem to be the proper and right things to do? Or is it all for love of Jesus?

“Having loved his own which were in the world.” In certain quarters there is a great deal of “foreordination” taught and believed. Sometimes people are led to think that Jesus selects persons to be his own, few or many, to love and be loved, leaving the masses unthought of. However it may look to you and me, Christ’s love is universal. He loves every man, and his love does not depend upon a return of love. Christ says: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you . . . that ye may be the children of your Father.” We are his children insomuch as we are like him. For he “sendeth rain on the just and on the unjust.” “His banner over all is love.” Oh, that all might know the love of Christ which passeth knowledge! But it is only his own who feel his love. It is only as the heart-strings vibrate in answer to his call that it becomes real to us. Thus, “many are called, but few are chosen,”—*because few choose.*

“He loved them to the end.” His was a love not affected by any circumstances—by their ingratitude, by his own troubles, by the

vision of his greatness, his power, his coming departure. "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God;"—with a knowledge of Judas' betrayal before him, with Peter's denial before him, with the cross before him, knowing that he came from God, knowing that he went to God, knowing that the Father had put all things into his hands—what did he do?

"He riseth from supper, and laid aside his garments, and took a towel, and girded himself." The love of Christ led him to perform the most humble service, in the midst of circumstances most trying to himself. Here, too, we see that the love of Christ is an active love, as in all his relations with us—a love that needs not to be called forth by the object. One of the laws of true love is that its service is not dependent upon the love or the loveliness of its object, not upon calls for help. It *does* because it *loves*.

He washed their feet—to cleanse and re-

fresh his disciples, to relieve their weariness—showing utterly self-forgetful love. Was he not always so when here in the body? Ever self-forgetful, ever helpful? And it seems as though all the way from the Last Supper until his death upon the cross, this self-forgetfulness had strong expression. You remember when they went to take him in the garden, his thoughts were not of himself, but of his disciples. “I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled . . . of them which thou gavest me have I lost none.” As he climbed toward Calvary and passed the weeping daughters of Jerusalem, he bade them, “Weep not for me, but weep for yourselves.” And as the nails pierced his feet and his hands, he said, “Father, forgive them; for they know not what they do.” While on the cross his thoughts were of his mother.

Simon Peter said, “Thou shalt never wash my feet.” Why was Peter the one to say this? Because he was the most impulsive? No; because he was the most blind to Jesus’ spirit of loving service. It was Peter who sought to dissuade Jesus from the cross, saying, “Be it

far from thee, Lord.” And even we, too, look upon Calvary as of the past, as a sad but necessary thing, forgetting Christ in our Calvary, even hating him, perhaps, when the severe testings of life come, sent by infinite love; and overlooking the promise, “If we suffer, we shall also reign with him.”

Are we not apt to be like Simon? Men may be drawn to Christ by his power, by his glory; we think of God as the infinite Creator and Ruler, rather than as a devoted lover and helper, one who is the willing and loving servant of us all, one who wants to enter into every detail of the individual life.

It is easy enough to think of God as the one inhabiting eternity; it is hard to think of him as truly dwelling with you and me; but only as we think of him in the latter way can we have any part or lot with him. Only as he is human can I love him. Only as he is one with me can I be one with him.

“If I wash thee not, thou hast no part with me.” We must let him love us. We must let him *serve* us. We must take him into all the little details of our life. *Is Christ with you in*

these? Is he your constant companion? Is he the one whom you love above all others? Do you think of him at night? Do you hear his voice calling you through the day? I wish you did. I wish I did. This is love made perfect in him. This is real living.

“If I wash thee not, thou hast no part with me.” Personal contact with the living Christ,—with him as one doing for us, resting our tired feet, restoring our wasted energies, bringing to us repose, joy, peace—this is what you and I need. It is only as we will let him be our servant that he becomes our Lord in deed and in truth. Many a Christian would gladly be the slave of Christ, toiling all his life long for him, fretting and worrying because his life was not better; but Christ wants to toil for you and me, to do for us,—“not to be ministered unto, but to minister.” “I am among you as he that serveth.” Remember that accepting his service is far different from trying to make of him only a servant.

And now Peter says: “Not my feet only, but also my hands and my head.” How the words of Christ had changed Peter’s mind: “not my feet only.” This is apt to be the cry

of each one who sees what taking Christ in this relationship means.

But "he that is washed (or cleansed) needeth not save to wash his feet." The feet were the part of the body that most showed soil and the part most needing cleansing. In whatever way Christ comes in personal contact with you or me, it ought to mean cleansing. However, I want to speak more particularly of the feet. As I have said before, the feet were regarded by people in the times when Christ dwelt among us in the body much as we now regard the head. They caressed one another's feet as we caress the head and face. When in the house the feet were always bare, and only the soles were covered when one was walking. In sitting the feet were prominently in view, as people sat upon the ground or on rugs instead of on chairs. They kissed the feet. They embraced the feet of those they most loved. To tenderly care for the feet, to wash and wipe them, to anoint them, was to show the fondest love; I am sure that this act of Jesus' meant all this and more, and that the disciples so understood it.

Christ never gives up loving,—“for I am

persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." True love does not mean one thing to man and another thing to God. Jesus Christ is the same yesterday, to-day, and forever. The compassionate nature of Christ as shown for a few years while in the body upon earth was but the visible expression of what he always was and always is. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he . . . carried them all the days of old." His soul was grieved for the misery of Israel. Hear his own words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The love of Christ is a love that the heart of man longs for, since it is the only love which can satisfy. Where is the friend whose love is as the love of Jesus? Where is the one

whose love can meet all wants of the human heart? "Whosoever drinketh of the water that I shall give him shall never thirst." Only as we drink of the love of Christ, do we live; and only as we love Christ, do we drink of it.

Christ's love is a love that judgeth no man. Love less than his does judge. That is the reason why we judge one another. He came not "to condemn the world; but that the world through him might be saved." "I judge no man." "Neither do I condemn thee." Is there condemnation in the world? Yes. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." "Ye will not come to me that ye might have life." Our own actions judge us—a judgment that shall meet us at the last day.

"And ye are clean, but not all." Christ's love is over all and for all. He tenderly cares for all. He shows loving devotion to all. And yet all are not clean, because all do not see his love and respond to it. "For he knew who should betray him; therefore said he, Ye are not all clean." Judas had put money in the place of love for Christ. Money was his idol;

money was what he worshiped. But what difference if it had been one of a hundred other things? Is Christ supreme in our hearts—yours and mine? Do we let him do for us, and do we love him in the doing?

"God Is Watching"
Why?

Dear Friend:

Things that are the finest and best may seem the least inviting because of the wrong way one has learned to think of them. When I was a boy I often did things that were wrong, and of course I was ashamed of such an act when it was committed. Indeed, I was keenly sensitive over even small faults. When at home, if my mother saw me doing something wrong she was apt to notice it, which was proper; but I did not like to have her criticise or correct me. She was one of the best of mothers, but I did not understand nor appreciate her. I was hasty and thoughtless. I did not realize that she sought only my good. The result was that for a time I looked on her as a spy upon my bad actions, and rather enjoyed being where she could not see me.

It was about this time that I received my first definite impressions of God. One Sunday my father took me to Sunday-school. We

lived far from town, and I seldom had an opportunity to go. At the close, the superintendent taught the school this verse: "Thou, God, seest me." He went on to tell us that we must be good, because God could see every wrong action and kept a record of all of them. He said that God's eye was everywhere, and that he watched us continually. To enforce this teaching, he told us a story of a man in prison. He described the prison as a small, square, stone room, with an iron door in which was a round opening called the "peep hole." On the outside of the door, at this opening, a man was stationed whose duty it was never to take his eye off the prisoner; and, go where the prisoner would, the eye of his keeper followed him. There was no corner in the cell where he could be alone. Whenever he looked towards the door, day or night, he would see that eye watching him. I also remember that in my childhood I learned numerous commandments which I was told God had made, the breaking of which was sure to bring severe punishment; and some of these I was continually breaking.

It was from such teaching that I grew to

think of God as a relentless Watch upon me. I thought of him as one whose chief enjoyment consisted in making rules for people to obey, and then punishing all who broke them.

I shall always regret that I was taught to look upon God in this manner. I grew to almost hate him. I had a dread and fear of him. He was to me the most awful being of whom I could conceive. It is true that I was told Jesus loved and had died for me. If asked if I loved Jesus, I would say "Yes," but I thought of him as a very different being from God. Often I dreamed of the judgment day or of the end of the world. I would sometimes awake from a horrible nightmare in which I had seen the heavens on fire; again I would see a fiery cloud just about to envelop me.

I have frequently met with boys and girls whose impressions about God were much like mine at that time; who felt no love for him, and even wished there were no such being. Such persons most of all, I think, are in danger of becoming atheists. A short time ago I received a letter from a young friend who had been thrown in with an acquaintance

who did not believe in God until she felt she also had become an unbeliever. In her letter she sought my advice, and asked me some difficult questions, but one thing she said surprised me greatly at first. It was this: "When I came to believe there was no God, I felt a happiness I had never before known." This was evidently because of her mistaken thoughts of God.

I recently read a story of a little girl who was heard saying to her dog, "Go home, Fido! It is bad enough to have God tagging me around everywhere, without your doing so!" I once heard of a child who had been taught about God's seeing her in a way that caused her to be very unhappy. As she was tossing about in bed one night, her mother heard her cry out in piteous tones, "Go 'way, God! Lily can't sleep, with you looking at her all the time."

If some one had also taught me that verse, "God is love," and what it means, I might have felt quite differently about God's seeing me. If some one had told me of the Bible as a book written to help me, telling of right ways and how to walk in them, and of wrong

ways and how to avoid them, I should have felt quite differently toward God. Had I known that God's watching was a watch-care, I should have been glad to have him see me continually.

A woman once told me this story, which I think you will appreciate in this connection: "When I was a little child living in Chicago, I had for a time a great fear of policemen. This was the fault of a girl who lived near us with whom my mother sometimes allowed me to play. She was older than I, and at times inclined to be a tease. One day we were on the street together when I saw coming toward us a large man dressed in blue uniform. He had a silver star on his breast and a short club in one hand. I was a timid child, and as he approached us I turned to my playmate and said, 'Who is that man?' Realizing my fears, she saw her opportunity to tease me, and took advantage of it. Grasping me by the arm, she cried out in an excited tone, 'That is a policeman! He is a man who arrests folks and takes them off to jail. Let's run or he'll catch us.'

"Afterward when on the street I was in ter-

ror lest I should be caught by one of these men, and would run and hide if I saw a policeman approaching. One day I was walking out with my mother when suddenly I saw an officer coming. I caught her by the dress and tried to have her turn and run with me, crying out in a hoarse whisper as I did so, 'Mamma, Mamma, the policeman!' Of course this led to an explanation, and she was quite indignant at the girl who had so deceived me. She explained that the police were persons whose duty it was to protect people—to watch that no harm came to them. Then she told me of a class of men, at that time quite common in Chicago, called kidnapers, who stole little children and carried them away. She said, 'I would not dare to trust my baby on the street alone if it were not for the policemen.' After that when out of doors at play I would sometimes think of the kidnapers, especially if I saw a strange-looking man going by, but when I saw a policeman I would say, 'Now I am safe.' ”

Think what a difference it makes who it is that is looking at you, as well as how he does so. Each day you may be looked upon by

many eyes. Indifferent ones glance at you as you pass. Sometimes curious eyes look to see what sort of person you are, and occasionally angry ones flash hatred at you. But sometimes those that look send love and cheer, and though such looks be but for a moment, how much strength and courage they bring you!

In trying circumstances, think what it may mean to see the face of a friend or loved one who you are sure is ready to help you. Perhaps your eyes are red with weeping, but how quickly tears give place to smiles and joyous exclamations! As God is love, his every thought of you must be a loving thought, and each look a loving look. So, the knowledge that he sees you should be a source of constant joy.

It is but little that those who love us see us. Much of their time is taken up with thoughts and cares of their own or of others. Their loving thoughts of us are few at most. But God's watch and ward is not for a fleeting moment; ever does he see us and think of us lovingly. Often the loving looks of others

change to frowns, but God's look is always tender.

Seeing that her little boy was happily playing with his blocks, a mother went upstairs to attend to some work. A short time afterward she heard the child calling, "Mamma! Mamma!" as though quite unhappy. When she came to him she said, "Willie was playing. He did not need mamma," to which the little fellow replied, "Willie wants to play where 'ou sees him." Life will have its lonely times, but if conscious that the all-loving One sees you, these may prove your happiest moments. When about your work or play, day and night, everywhere and always, if you love God dearly, you will draw sweet comfort from the text, "Thou, God, seest me."

God sees to help, not to annoy; to blot out wrong, rather than to uncover it; to protect from what brings punishment, rather than to punish. The realization that God sees you should encourage you to seek to see him. It should help you to open your inner consciousness—your soul's eyes. As thus you grow to see God he will become far more real to you, and nearer than anyone else can be.

Suppose you are thinking, "God sees me." Now shut your eyes for a moment and thoughtfully repeat the words, "God is love." As you do so, think that it is ever in love he is bending over you. If lonely or in trouble, there is pity in his loving look; if happy, he is rejoicing with you. But at all times his look must be one of sweetness because one of love. Now try to think that those loving eyes are ever upon you.

If you would be joyous and happy continually, try to think often that God sees you, then let your heart answer to his loving look with your love. In times of weakness, perplexity or failure, shut your eyes and think, "God is looking upon me in love. He understands me, knows my weakness, is not discouraged with me, loves me even though at times I fail, and always he is glad to help me."

The Freedom of the Christian Life.

Dear Friend:

Love and freedom are as the two poles of a magnet: it is not a magnet without both. You are drawn to love as you see what seems lovely. As you have any spirit of love within you, it goes out toward that which seems lovely in others, and your love for others attracts love to you.

But only as you are free do you love. If you feel bound or driven by anyone, you do not really love that person. If a person compels you to do anything, it is not done from the heart. It is impossible to love a person through fear that he may harm you if you do not; such fear makes love impossible. You may love another if you feel that not to do so will grieve him; not because of his grief, but because his grief proves his love, and you love in return. If you thought another for some selfish reason grieved because you did not love him, this might excite your pity or contempt, but it would not awaken your love.

You may think of love as really the soul within you. It is the immortal part of you. Anything that stands in the way of its free exercise and growth must stand in the way of your living at your best.

Love must be free. It is impossible to exercise or give it unless this is the case. You choose to love what is lovely, wherever you see it; you answer to love's drawing, from wherever it comes. To be in the world, but not enslaved by it, is the secret of living. I wish you might think of the Christian life as a free and joyous life. It is the only life that can be wholly free. Jesus taught this. Many who are trying to be Christians do not live a free life. Some have not learned that this is a life of freedom—that its very nature is freedom. The true Christian life is a life with God. God is free. No one can be a slave and be one with him.

Some think of themselves as slaves to God. Paul speaks of being Christ's servant, but you may have a very wrong idea of what is meant by a "servant." In Bible times a king's own servants meant his chosen helpers, his aids,

his advisers or counselors. They were the freest persons in the kingdom.

If you are discontented with your life as a Christian it is because you are longing for that contentment which true freedom alone can give. Find this freedom and you will find what you want. I am sorry that anybody should think of the Christian life as one of burdens. Jesus is a burden-bearer, not a burden-maker. Better still is it to think of him as a burden-lifter; he lifts your burdens; he makes you free and keeps you free.

I would not have you think of the Christian life as one which necessitates the loss of your personality. It is not a life of being subdued or enslaved, but of being stimulated and liberated. It is not a life of losing your true self, but of becoming your best self—an individual soul, strong and free. Jesus taught this. I know there are passages of Scripture which seem to teach quite the opposite, and you may often hear people speak in a way that will lead you to think differently; but that is because of looking at the matter from another standpoint.

Do not think of the Christian life as one of

“crosses here for crowns hereafter.” The true cross stands for perfect love and perfect freedom. It means freedom to love and give completely. All love means giving. The cross is the love-life’s crown. As you love you love to give. As you give you live. Complete living gives itself. Some call this “self-death”; but you see that only as your life is free have you your life to give, and your life is your all. Giving your life in this way is not dying; it is living for those you love.

Did you ever wonder why God made people so that they might do wrong, might not love him? It is because he loves each one he has made. Only as you choose to do anything can you do it happily, because only then do you do it from the heart. If I forced you to do anything you would not be happy in doing it. Freedom is a priceless treasure. God not only made you free, but wishes to keep you so.

Flowers, shrubs, and trees of many kinds may grow from the same soil; the same sunshine and showers fall upon all, yet each is different from the others. He wants it so. From the same ground each takes what it

chooses, what it likes best. Even plants and trees of the same variety differ; indeed, it is said that no two leaves on a tree are alike. In the animal world there is the same freedom. How different from all others is each animal, not only in appearance, but in characteristics!

Freedom makes something of a person. Loss of freedom is loss of personality. If you do nothing freely, you really do nothing at all; you are but a kind of machine. A machine may be a great and wonderful thing, but it is nothing of itself. The lowest form of life is greater than the greatest machine, because a life is something in itself, while a machine is not. All it does is because of something outside of itself, acting upon it or through it.

True freedom is a condition of peace and happiness. True health is freedom from care of the body. True riches is freedom from care about money. True safety is freedom from care as to what may happen. You pass through what people call trouble. To be fretted by it, is to be made unhappy and thus kept from being free.

I wish you could see that each circumstance

of your life may be either the best or the worst for you, depending upon yourself. One boy goes out in the cold, and comes back rosy-faced, warm, and full of life; another returns pale, chilled, and sick. The day is the same for both, but the difference is in the person. One is free to make the most of the day, the other is not. This law holds good in everything. Some seem to be always in trouble; they stretch out their hands toward those about them for help. But freedom from trouble depends upon what you are, not what you have or are given.

Whoever you may be, whatever your circumstances, you can feel either sick or well, either needy or in need of nothing. There is no place in one's life but will admit of worry; there is no circumstance in which you cannot have peace. There is no such thing as perfect health; breaking down of tissue—which is the constant death of living particles of our body—is ever going on in each one. There is no such thing as absolute ill-health; to be in every way sick would be death, at least a state past feeling. One may be free from a sense of pain even when pain is really most

severe; another fretful when pain is only slight.

People's standards are largely to blame for their troubles. If you want to be just the same as others, you are sure to be continually dissatisfied, for no two individuals are at all times placed in circumstances alike, and circumstances are constantly changing.

Things about you may change, but if your soul is free, changes affect you but little. Eternal life begins here. It begins in loving the Eternal One. If *your* life is in bondage to things that change, it must be transitory; if it is enslaved by things that perish, it will be a fading one; if it is enslaved by things that pass away, it will be but a passing life. The deathless life is not in bondage to things that die and decay.

Many are slaves to what they know to be wrong. As you grow used to doing wrong, you become a slave to it; you cannot at heart break away. Jesus said, "He that committeth sin is the servant of sin" (John 8: 34)—or more truly, the slave of sin, for sin's servants are slaves. As you freely choose the good, you break the bonds of sin, and so are happy.

I think Paul understood what it was to be a slave, at the time when he said that though he wanted to do good, evil was present with him, so that the good he would do he did not, and the evil he would not do, that he did. (Rom. 7: 15.)

One becomes free from the power of sin as he loves the good. As he delights to do what harms himself or others, he is a slave to that desire or delight. He may fight the desire, he may keep from yielding to it, but he is still a slave to it. He does not put heart into the struggle against it; he cannot. One does not fight heartily against that which he delights in. What such a person does of good is at great cost of strength, and in the end he does not really succeed; seeming success is not always real victory.

Some are slaves in trying to love God—they seek to love him for what he may do for them. You cannot love in this way. True love to him makes him your joy; it makes you enjoy what he enjoys; you participate in that which is his happiness. You enjoy the things that he does to the extent that you see how lovely they are. Really you do them with him, so

you become a part of his doing. The Bible says of such persons, "We are labourers together with God" (1 Cor. 3: 9).

Wherever a free one goes all is bright, for he never goes alone; he takes God, the Light, with him. As one is one with God, he is free from care about his surroundings, while others are ever going to God to have him change things for them. They seem to be afraid that he is not now doing everything for their best good.

Also, one needs to be free with regard to others in order to have true freedom; if he acts according to what others say, he cannot be truly free. Some do not plan or act of themselves; they do not decide anything freely.

When you are free, no one makes you do, for you gladly do the behests of love. What it does not dictate, you will not do. Consequences do not disturb you; you are free, and so you ever dare to do the right. Any one, before he can injure you, must destroy God's power. To be near God is to be near others; but it is not to be a partner to their wicked-

ness, nor to be controlled by it. Jesus once said to his disciples, "Call no man your father" (or master) (Matt. 23: 9). I think his meaning was, be no one's slave. But in another place he said, "He that is greatest among you, let him be your servant" (Matt. 23: 11). I want you to see that there is a great difference between making yourself the servant of another—which you do only as you love another—and being enslaved. The Bible says, "Jesus took upon himself the form of a servant" (Phil. 2: 7). But no one *made* him serve; his was the service of freedom. You can be of real use to those about you only as what you do is done freely.

Some are slaves to business; they let themselves be controlled by circumstances, and carry loads of care which they need not. To the truly free person there is no high or low, no rich or poor, no great or small, no respected or despised. Such an one is free. He is high, for he is with God, and God is the highest. He is rich, for God is his riches. He has reputation enough, for he is a friend of God. Death has no power over him, for he is with one who is the resurrection and the life.

Of course you cannot feel free when you do not know how to act, but as you love you walk in the light, and so may walk freely. In following the best directions and plans of others we may fail. To do so is to be enslaved to their guidance. To live the love-life is to know what is right and wrong; what is best and what is not. As you love most, you will know best. But remember that you must go to the Fountain of love for love, and that you cannot fill your cup with love until it is emptied of everything else.

True freedom means freedom from selfishness. A selfish life means a slavish life. As your thought of others is mixed with thought of self, you fail to live a free life in your relations to them, for you do not give pure, true love. Some seek to love others for what they may be to them, or do for them, but this is impossible to true love as I have frequently said. You rather love because of what you see that is lovely in others, and what you may do to help strengthen that. You do not love truly except as you seek to have others free. Love's every thought is of blessing others; its first desire is to bless them with freedom.

Love desires for another what it desires for itself.

The love-life is free to think of all that is lovely. Love sees the good in others. It has to do with the good, not the evil. Some are ever seeing and seeking to see what is evil in others. They look upon things in the lives of those about them with disgust or contempt. They see in them what they despise. If they find there what they think is just right, no one ever hears them speak of this.

Love is entirely free from thinking about the evil in others. (1 Cor. 13: 5.) The more you love, the less do you think of evil. Thinking of evil in others is what spoils the Christian life, for as you think of evil you are, in a sense, enslaved by it. Some are slaves to evil thoughts of others, evil thoughts of their own circumstances, and unkind or evil thoughts of God, but evil is in no way a part of the free life. You may cling to thoughts of evil, but as you do you will be fretted by them, and your whole outlook will be spoiled. In other words, you must not cling to such thoughts if you would live the love-life.

Sometimes one believes he is seeking the

highest good of another when he is really seeking his harm. To have a friendly interest in others is very different from trying to enslave them. If, mixed with your feelings toward others, there is anything of contempt, disgust or anger, there is a want of love which unfits you to be helpful to them. There are sometimes circumstances when one feels he must put away love from his thoughts and acts toward another; but nobody is ever safe in doing so.

When Jesus was here in the body he once spoke of some well-meaning people whose lives were very wrong; he said, "They bind heavy burdens upon men's shoulders, such as are hard to bear" (Matt. 23: 4). Afterwards he told some of these persons that the trouble was they had not the love of God in them (John 5: 42).

Sometimes boys and girls lead a slave life because of dislike for seeing others free. They seem to want others to "mind" them. If anybody is enjoying a pleasant time they are inclined to spoil his enjoyment instead of trying to add to it. They tease and plague one another. They act the same way toward

animals; cats, dogs, horses, birds, are annoyed by them. A day or two ago I was passing a grove of trees, and in one of them a flock of birds was singing very happily. Suddenly a stone struck among the branches. Looking about, I saw a young man whose face expressed great satisfaction. Evidently he was rejoicing to think he had scattered the birds and broken up their happy meeting.

Recently I met a gray-haired young woman. She expressed herself as feeling unhappy because people often said she looked so much older than her husband. During the hour I was at her home, she repeatedly showed what was the cause of her gray hair. It was because she sought to enslave all about her. She hurried her husband through his supper, for fear the chores would not be done in time. She hurried him while doing them. She hurried her daughter through her work.

Often people do not know what is the matter, when everything is the matter; to have one thing wrong may be to make everything wrong. There can be no freedom until there is separation from whatever enslaves. In one place in the Bible are these words: "Come

out from among them and be ye separate " (2 Cor. 6: 17). I once very much misunderstood this verse. Do you know that love separates from whatever is unlovely? It must be so, or else love dies. Fear is a tyrant which makes one stay where he dislikes to be; it keeps one a slave to what is unlovely. As you love you long to be free from fear. The more deeply you love, the more do you feel this. If you do not break away, you will lose your love.

Gaining freedom may mean war to you, war with whatever opposes your freedom. Whittier, the Quaker poet, himself opposed to war, is said to have set more men fighting than any other person, because of his hymns of freedom. Jesus, who is the Prince of Peace, once said, when thinking of the life of freedom which he had come to offer to each one, " Think not that I am come to send peace on earth. I came not to send peace, but a sword " (Matt. 10: 34). Why? He saw that the sword must come before peace, because men were slaves.

Jesus once said, " The truth shall make you free " (John 8: 32), but you must remember that he also said, " I am the truth " (John 14:

6). Knowledge frees one from ignorance—which is a sort of slavery—yet the more knowledge one has, the more will he be a slave if his heart is not in sympathy with truth and goodness.

The one who is free is much better off than a protected person; he partakes of God's power. Jesus understood this. It is said of him, "his word was with power" (Luke 4: 32). His acts showed how powerful he was—there seemed nothing he could not do; and yet Jesus said that all this power was given him; that he could do nothing of himself. In the same way, to the extent that you know God in love, and love him, his power becomes yours.

True knowledge makes one free, and the knowledge love gives is true knowledge. Jesus knew all things, but it was as the Father told him. He said to us, "My sheep hear my voice" (John 10: 27). As you love him, as you are free from wrong thoughts and wishes, you can freely give yourself to him, and so become one for whom he does the utmost and best.

Some are slaves to the past; they fret about

their past sins, and are discouraged because of past mistakes. Others seek to feel free by thinking of what they have done that is praiseworthy in the past. There is no real freedom in this. All true love and freedom are in the present. As you become free you leave the past and live in the present. In love to Jesus you trust the past to him. You know he takes you as you are today, that he loves you for what you are now; so you break away from yesterday and stand strong and free in the glorious present.

You should not only be free from the past, but from the future. With some the present seems of little worth; their thoughts are all of what they expect will be by and by. The present will be unused and unimproved if you do not realize its beauty and importance. As you live in the past or the future you do not really live at all, for these are not now yours. Anticipation spoils the pleasure of the future when it comes. Failure to improve the present makes what is beyond less to you than it would be, and may spoil it entirely.

You should feel free and happy in the circumstances of today, not living on expecta-

tions of better things coming tomorrow. Some are apparently kept alive with hopes of what the future may bring. This is a slave life. Such persons forget the words of Jesus, "Lo, I am with you alway" (Matt. 28: 20), in thinking of what he may be to them tomorrow. Perhaps they realize they are slaves at present, but hope for deliverance on the morrow. To such, this life is more or less wrong—perhaps all wrong—but they hope and believe that the next will be all right. Some who expect Jesus to come again in clouds of glory, are meanwhile losing the joy of his presence with them now. Many think there is merit in living in this way, but instead it is dishonoring Jesus. You bring reproach upon him to the extent that you do thus, and it must make your life with him hereafter less than it would otherwise be.

Some are in despair as well as in discontent because of present distress; they see no way out. There is only one way—the way toward Jesus. I often think of the Christian life as like the free life of the bird. If clouds come, it may soar beyond them. If danger threatens, it may rise above it. If the air becomes

foul, it may ascend to the higher air that is always pure. The grandest songs have burst forth in the darkest hours of life, because some one rose above the darkness. The free soul is in harmony with everything about him, for he finds in it only what is lovely.

Please read carefully the following summary of my letter. In order to be free from what is hurtful you must have power to rise above everything that can harm. Jesus ever lived a free life when here in the body. A knowledge of God's love is first of all necessary to freedom. This causes you to love him. Love is the first emotion of a free life. Love is the law of a free life. To know God, and to know him as love, makes one free. To know his love is to know his protection. Without knowing his protection life dies, for fear is what kills. The more you know him and trust him, the more fearlessly you live. The home of love is the home of freedom. It is said of Jesus that he ever lived in the bosom of the Father! Heaven is the place of perfect freedom because the place of perfect love.

Led by the Spirit.

Dear Friend:

The more I think of Jesus' life when here in the body, the more do I see in it to admire. Sometimes in reading about it I have said, "Oh, I would not like to live that way," but of course this was always because I made up my mind without understanding all the circumstances.

There are some things in his life which at once attract anyone. These are connected with the exhibition of his wonderful power as shown in healing the sick, stilling storms, walking on the water, providing bread to feed the hungry, and giving the dead back to their sorrowing friends. Yet it was not alone in doing these wonders that Jesus showed power, but in his ability to meet every need. Just before he left his disciples, and returned to heaven, he said, "All power is given unto me in heaven and in earth" (Matt. 28: 18).

He was always wise, and his wisdom surprised people. On one occasion those who

heard him said, "Never man spake like this man" (John 7: 46). People were astonished, for "his words were with power." They asked, "What wisdom is this which is given unto him?" (Mark 6: 2; Matt. 13: 54.) They marveled at his answers to their questions (Matt. 22: 22). Sometimes they tried to catch him in his words, so that they might find fault with him, but in trying to do this they came near getting into trouble themselves, and finally, we are told, such persons did not dare to ask him any more questions.

Not alone in his wisdom was Jesus' power shown. He could look within people's hearts and read their thoughts. He often surprised his disciples, and those who were listening to him, by telling them what they were, or had been, thinking about (Matt. 9: 4; 12: 25; Luke 5: 22; John 2: 25). He had power even over death itself—power to lay down his own life and power to take it again. He said, "No man taketh it from me. I lay it down of myself" (John 10: 18).

Jesus' life was a grand one because he possessed the Spirit of power (or powerful Spirit) and had learned to use this. We are

often told about this in the story of his life; he is spoken of as being "filled with the Spirit" and "led by the Spirit," and in one place it is said that he was "driven" thereby to go to a certain place.

You remember that Jesus' public life began with his baptism by John. While I am sure he had this Spirit always with him, yet at this time, we are told, the Spirit came to him in new form and power. Then immediately the Spirit led him to a place where he might be alone with God, and where he was also tempted of Satan. Afterwards, Luke tells us, "he returned in the power of the Spirit into Galilee," whence he had come. On arriving at Cana of Galilee he performed his first miracle, which was that of turning water into wine at a wedding feast.

All Jesus' miracles were performed to help others. Once when Satan sought to persuade him to work a miracle for himself, Jesus refused. It is possible for a person to delight in doing great things for others in order to show one's superiority; and this is to cultivate a spirit of pride. When one does any-

thing for another in this spirit, all beauty is gone from the helpful act. Though each of Jesus' miracles showed his power, none were ever done for the purpose of "showing off." True, John says that in this miracle Jesus "manifested forth his glory," but it was the glory of his loving helpfulness. Indeed, there is only one true glory—the glory which love has. In connection with miracles which Jesus did, it is sometimes said that he "had compassion" or "was moved with compassion," and once that he wept in compassion before using his power. I believe it was his intense love for others that enabled him to do these wonders.

In Heb. 10: 29 the Spirit which animated Jesus is called the "Spirit of grace." By "grace" is meant "favor," or kindness bestowed upon others because of a wish to help them, without thought of reward. Such kindness, as you see, is only another name for love. Thus the Spirit of grace is the Spirit of love; in 2 Tim. 1: 7 it is so called and there it is also said that we, too, may receive this gift.

In a number of places the Spirit is spoken of as the "Spirit of God." So, again for the

reason that God is love, may he be called the Spirit of love.

Jesus called this Spirit "the Comforter" (John 14: 16-18, 26). In order to comfort another, one must know his trouble and be able to sympathize and to give what will bring help. This is what Jesus was always doing for people while here in the body, so in these words we find his promise to continue doing so for people of all coming times.

One great trouble we have is to keep from doing what we know to be wrong. We are like people walking over a rough or slippery road; many a loose stone or unseen bit of ice causes us to slip, stumble, and perhaps fall. Jesus never fell, for he grasped the power which at all times upheld him. Not only this, but doing so made his life a grand one in every particular. He was proof against all dangers and differences which could possibly come, because of having this Spirit.

In a newspaper I once read this strange story: A block of buildings was on fire. People were rushing panic-stricken into the streets. Even in adjoining blocks they were making preparations to move, fearing that

the fire would spread. But in the center of the burning block was one house where there seemed no alarm. Through the windows could be seen some of the family quietly reading, while others were looking out watching the excitement. Repeatedly the flames wrapped themselves about this house, but without its taking fire. It was proof against them. The reason was that the walls were so constructed that the heat of the fire generated a powerful gas which was of such nature as to completely protect the building. The people within, knowing this, trusted firmly in the protection, and were not alarmed. The Spirit that Jesus possessed was a complete protection from everything harmful. This Spirit he wishes each Christian to have, and I am anxious that you should fully possess yourself of him.

In Ephesians 5: 18 we are told to "be filled with the Spirit." And in Luke 11: 13 Jesus says that the heavenly Father will give the Holy Spirit to them that ask him. So there can be no reason why any Christians may not have this spirit.

As a person is led by this spirit, he becomes

like Jesus. Romans 8: 14 says, "As many as are led by the spirit of God, they are the sons of God,"—that is, they are like Jesus. They are like him because they have the same spirit within them and are led by him. As one acts in the power of this spirit he becomes Godlike—he is really made a partaker of God's nature (2 Peter 1: 4).

This spirit is called the spirit of power; indeed, he is the one great power in the world today. Jesus also called him the spirit of truth, saying, "he will guide you into all truth." Again, he is called the spirit of wisdom or understanding (Eph. 1: 17).

This spirit gives one power in speaking; by him we speak with new tongues (Mark 16: 17; Acts 2: 4), and are enabled to pray aright (Rom. 8: 26, 27). Through him we have faith (1 Cor. 12: 9-11). He fills us with joy, peace and hope (Rom. 15: 13). He gives power over physical suffering; he gave the early Christians victory over pain and torture, so that they even sang when being burned at the stake. Through him we can overcome all things, even death.

Perhaps you remember that John the Bap-

tist said that though he baptized people with water, when Jesus, of whom he was preaching, came he could baptize them "with the Holy Ghost and with fire" (Matt. 3: 11). We use water to make us clean, but it can cleanse only the surface. Fire penetrates through and through. Now, one is apt to become discouraged because he has done wrong, and to say, "It is no use to try; I have so much that is bad to contend with!" But like fire, which destroys whatever will burn, so this Spirit which Jesus possessed has power to consume whatever is sinful in one who will allow him to do so.

This Spirit is everywhere present in the world. He is "the Light which lighteth every man that cometh into the world" (John 1: 9). As the sunlight enables one to see clearly where he is going and to avoid danger, so this Spirit should light the heart and soul, enabling one to see right and wrong, that he may walk without harm to himself or others. But many do not care for this light. I think this is because they do not realize what the light is. They try to destroy the Spirit's influence, as one uses water on a fire to quench it. It is

against this that the Bible warns us when it says, "Quench not the Spirit" (1 Thess. 5: 19).

In some persons this Spirit seems only to tell them of the wrong they do, and thus make them uncomfortable. They feel grief in their hearts because of sin. This grief is because of the Spirit grieving within them. Paul said, "Grieve not the Spirit" (Eph. 4: 30). Then as they are made wretched and miserable because of the Spirit grieving within them, many are apt to seek to be rid of him.

The Spirit's grief shows his love. You may hurt or anger the feelings of one who is indifferent toward you, but you can grieve a person only as he loves you.

In a country where water is very scarce, a farmer found a valuable spring on his land, but it was choked with stones and clay. All about the spring was uninviting; there were stagnant pools of foul, ill-smelling water in which frogs and snakes abounded. Many a man might have wished to be rid of such a place on his land and have covered it deeper with rocks and clay, but this wise farmer cleared away the earth and rubbish which

had choked the spring and made it foul, and dug a ditch, or opening, from it. Soon the water began to flow freely, fresh, cool, and clear. The stagnant pools dried up, and the frogs and snakes disappeared. Birds came to drink of the clear water, which now flowed past the farmer's house, through the garden, and on to other farms, blessing the owner of the farm, his family, and his neighbors. This, I think, is a true picture of the two conditions in which we find this Spirit in the hearts of different persons.

As you see how lovely this Spirit is, and what power he can give, you rejoice to open wide your heart to him, and so your life becomes a continual blessing and constant joy. Indeed, this Spirit is called the "Spirit of joy" (2 Tim. 1: 7).

Once an earnest and learned man came to Jesus to know more of what he taught. Jesus had come as a king. The prophets had foretold his coming as such, and the people were expecting him to come thus. He called his kingdom "the kingdom of heaven," or "the kingdom of God." But his was a heart-kingdom. When this man came to Jesus he was

told he could not enter the kingdom except he should be "born of water and of the Spirit." I think the man understood what Jesus meant by being born of water, but being born of the Spirit was something new to him. We read in 1 John 4: 7, "Every one that loveth is born of God and knoweth God." This is because God is love; and so to really love, and manifest love from the heart, is acting by the Spirit of love, and shows that one is "born of the Spirit."

With many Christians there is much unhappiness because they do not really know the Spirit which Jesus had. Once when Paul was at Ephesus, he met some disciples whom he asked, "Have ye received the Holy Ghost?" By the Holy Ghost Paul meant the Holy Spirit. They said they did not know there was any Holy Ghost. Though we may know this Spirit by name, perhaps some of us do not see or understand him any better than they did. When Paul had explained about the Spirit and about Jesus, he baptized them in the name of Jesus, and afterwards laid his hands upon them, and they received this Spirit.

Some do not quite understand about receiv-

ing the Spirit through another person's laying his hands upon them. Perhaps we do not understand all that God meant in directing, or at least sanctioning, this practice; but we know that when Jesus healed people he generally touched them in some way, and those wishing healing sought to have him touch them, feeling that thus power and strength would be imparted. Parents brought their children to him, requesting that he would lay his hands upon them and bless them. A person who is possessed of the Spirit today seems to communicate it to those around him. One feels happier and better when in the presence of such a person. A power, or spirit, seems going out from him to others. One feels like taking him by the hand, like touching him or being touched by him in some way.

Some desire the Spirit for the power he gives. This is like wanting to be good so as to keep out of trouble, or to be praised for goodness, or to win the thanks of others. But the Spirit of love is unselfish. Selfish persons cannot have him with them. There is no Spirit or power that can make one selfishly wise, good, or holy.

In order to have the Spirit and be led by him, one is often told, "You must give up, or surrender, everything." I like to think of it somewhat differently from this. I find so many who with sincere and earnest hearts have said, "Yes, I do give up and surrender myself and everything, and I pray for his coming, and ask others to pray for me; yet I do not possess the Spirit." For a time, perhaps, some think they do possess him, though others about them fail to see much change. Sooner or later, however, they awake to their mistake, but do not know what can have been the trouble. Now love is all action; it is all life—all doing. Giving up is passive; it is like folding the hands. To become filled with the Spirit you must begin to use the Spirit. The more one acts thus, the better able to do so he will become. As one speaks kindly and acts kindly in response to this Spirit within him, the presence of the Spirit becomes real to the one who has it.

True consecration is devotion to a person or a cause. It is something that impels one to do because he loves to do. Doing does not

then seem like labor, or giving up, for there is no hardship connected with it.

Another trouble is that some do not know who the Spirit really is. One prays for the Spirit, but does not know for what he asks. We often have cause to shrink from persons who profess to be holy, sanctified, and possessed of the Spirit, for in their very faces one sees what repels him. Those who are truly filled with the Spirit of love always attract others. They never repel.

Though it is right to pray for the Spirit, you should not think of this Spirit as something given because of much so-called prayer. The disciples waited at Jerusalem until filled with the Holy Spirit, but we are not told that they once prayed for his coming. Jesus had promised him; they waited, trusted, and prayed. But while one who loves Jesus much, may pray all the time, his prayers are the expression of love, rather than "asking" prayers.

When the disciples' hearts had been so emptied of selfishness, and drawn so close together, and so close to Jesus, that with one accord they were turned to him in thought,

feeling and will, then his Spirit came upon them in this wonderful manner.

Some persons come into possession of the Spirit very strongly all at once. Others seem to grow little by little to know him. We are helped by the prayers of others, and by the influence of the Spirit in them. He is spoken of as being given in answer to our faith and prayer, as coming to us, descending or poured out upon us, as well as growing within us.

People often speak of receiving the Holy Spirit as the "Second Blessing." By this is meant that one is first a Christian and afterwards receives this Spirit. Many when they become Christians seem to open only a small part of their hearts to Jesus. Afterwards they get such thoughts of him as cause them to open wide their whole hearts. Then their life is so different that they feel as if they had never before known Jesus. Again, some who turn to him do so in such loving trust that they are filled with and led by the Spirit almost from the beginning of their Christian life. It is as we are with Jesus that we grow to know and love him. Yet even for a long while after professing to be Christians some

seem to be without such a knowledge of Jesus as leads them to love him supremely. As one *does* know Jesus in love, he takes him into his heart completely, and then he is filled with and led by the Spirit.

I cannot express to you the sorrow which I sometimes feel at prayer meeting and elsewhere for persons who speak as though they were seeking the Holy Spirit only because they felt in need of his help either to do for them or to enable them to do for others. Sometimes Christians are urged to seek the Holy Spirit "for service." There is danger of your seeking this Spirit simply for what he may give you, and so failing to receive him. The highest motive for wanting God with you is love for him. It is not for his power, or for what you may be able in any way to do through your having him, *but just for himself*. As you have him, the Spirit of love filling you, your life must be one of loving thoughts and acts, but all your doing will be connected with him and all your joy shared with him.

Some expect the Spirit to enable them to be wise without study, or any time spent in

thought. The Spirit is rather such a teacher as makes us love to learn what we need to know, and to do so rapidly. Some seem to think that having this Spirit, they will never make mistakes through ignorance; but you may continue to do so though you have this wonderful Teacher. Having him does not enable you to learn without study. It helps you to love to study, and he guides you in studying wisely. I think that forever we will all be learners, taught by the Spirit.

Some are troubled because they do not understand why the Bible speaks of the Father, Son, and Holy Spirit each as God. Do not be perplexed because of this. Once when Jesus was telling his disciples about the Father, one of them asked him to show them the Father. In reply Jesus explained that he was the Father. He said, "He that hath seen me hath seen the Father" (John 14: 9). Then he began telling them about the Spirit, whom he called the "Comforter." He said the Comforter was dwelling with them, and yet he was going to send him; and when they asked for more information he said, "If a man love me, he will keep my words; and my Father will

love him, and we will come unto him, and make our abode with him" (John 14: 23). So we may understand that God as the Father, Son, and Holy Ghost dwells in us if we truly love Jesus. The promise of which I have just spoken, in the Greek reads, literally, that if you love Jesus, he and his Father will make their "mansion" in your heart. One who thus has the Spirit within him feels and acts far differently from those who occasionally do kind and loving actions so as to escape feeling tormented by the grieving of the Spirit in their hearts.

Some are troubled because they do not understand why God is spoken of as three persons, yet one. It is not expected that we can understand all about God's nature, and I cannot undertake to explain this; but I think we should believe that in each person of the Trinity God is complete—not that each is but a part of God. If we think of him in the latter way, we make of each person of the Godhead something less than God. That is what troubles Unitarians. I do not believe you should think that either person of the Trinity exists independently either here or anywhere

else, or ever has done so. I think that wherever God is or has been manifested to us, it has been as the Father, Son, and Holy Spirit. The Spirit was ever in the world, and ever with Jesus. Jesus was not only the Son, but also the Father and the Spirit. In all ages, God in these three Persons has dwelt in the lives of men as fully as men would receive him. That one may not have known him as such does not change this fact. Through the life of Jesus in the body, men learned to know and love God's whole nature. Through the Spirit of God in the heart today we learn to understand and appreciate the Bible story of the life of Jesus, and through this to comprehend something of all the three Persons of the Trinity.

Perhaps you ask, How could Jesus be the Holy Spirit and yet himself be led by the Holy Spirit when here in the body? In the same way that he was the Father, and yet was led by the Father, as he tells us. Ever keep in mind that Jesus' life was a triune one: that in his acts, the other two persons, the Father and the Holy Spirit, acted with him. The Father as truly and completely acted in all that Jesus

did as did Jesus himself, and so also did the Holy Spirit. Jesus was so completely each one that his every thought or action was as much that of the one as of the other, and each was the thought or act of all. The Holy Spirit in your heart, then, means Jesus there and the Father there. It means love there. I do not know all about the TRINITY OF LOVE; I see something of the beauty of it, as well as why there must be a Trinity, but I can only touch upon it here.

Some seem to be confused by the many titles given the Spirit. You need not be if you will remember two things: *First*, that each one of these names refers to some characteristic of his nature, or what he can do for us. *Second*, that no matter by what name he is called, he is God, and the heart and nature of God is love. All we really know of God's character is what we know of Jesus (John 1: 18). We learn of him as we read the history of Jesus' life, but only as we are led by this to see love, and to ourselves love. We may think of Jesus not only as full of love, but as the Spirit of love in bodily form. Love made

him all-powerful, with a power wholly unselfish.

In a number of places the Bible tells us that the Spirit of love is the Spirit of Jesus (Rom. 8: 9; 1 Pet. 1: 11; Gal. 4: 6; Phil. 1: 19). So you may think of the Spirit's power in your life as Jesus' being there, and of each loving impulse within you as because of his presence.

Many are troubled to know if they have this power, or Spirit. To have emotions of love, or to feel grieved because one does not love, merely shows that the Spirit is, in a measure, in the heart. But if you can and really do love Jesus, you love to be led by him and so by his Spirit; then you need feel no anxiety.

Perhaps you have noticed how love is spoken of—both as one of the fruits of the Spirit, and also as the Spirit. This should not confuse you. Every tree must bear fruit of its own kind. The fruit of the Spirit is love, joy, peace, long-suffering, etc. Jesus called attention to the necessity of the fruit being like the tree. He united being with doing, inner life with outward appearance. There

is a lesson in this which we need to learn. It is only as we have the Spirit of love that we bear the fruits of the Spirit.

The Spirit of Jesus is most often called the Holy Spirit—perhaps to lead us to think that through having him within us we may be holy, to the extent that we become like him who is the Spirit of love. I would like to have the words “Holy Spirit” seem very sweet to you. The word “holy” has several meanings, one of which is “sacred.” And the word “sacred” when applied to a person means “set apart.” You can be holy only as you are loving; and love’s thoughts are of doing for others. Jesus’ whole life, while here in the body, was one of helpfulness; and the Holy Spirit, the Spirit of Jesus, must be the Spirit of helpfulness.

One is apt to think that each good impulse or act of his life is of himself. This is true in a sense, for it is acting by the Spirit God has given us, which as we receive and use it, is really ours. But this is the life of God within you, and when you think of it as such, you act quite differently. You feel thankful for good impulses and actions, and are encour-

aged, but never proud because of them. When one feels that the good he sees within him is of himself, he says, "That is all there is of it." Then he compares this with the evil within him, and if he thinks he sees more of that, he becomes discouraged. But when he sees that this good is God in him, he thinks of all that God is and has, and realizes that the supply is without limit, if he will but use it, and this does much to encourage him.

I have in my house a wonderful power, though much of the time I make no use of it. When darkness comes, I have only to connect this power with my lamps and I have light. When the weather is hot, I connect it with a motor fan, which as it runs makes me cool. In the morning if I wish to ride down town, I step to the next street, get on a passing car, and this power carries me to my destination. In the business part of town is a factory where large machines are run by the same power. This power is carried on a copper wire which has been placed wherever the power is required. There is a little switch, button, or lever, which connects with the wire. When turned one way, the power be-

comes mine to use; but when turned in the opposite direction I can have no use of it, though the power is there just the same. It is not difficult to turn this switch—even a baby can do it—but it makes all the difference in the world which way it is turned.

The same power which I use to make it light for me, or cool, is that which also propels the car and makes the machinery move in the factory. I do not use as much power as the car requires, the car does not use as much as the factory; but just as much as each needs and takes, is at his command. Then, too, we employ it in different ways. There are many other purposes for which this power may be utilized. It is said that, if properly arranged, it may be used for every material need which one can have.

Perhaps this will help you to understand more clearly about the power of the Holy Spirit and how to possess it. This power is limitless, but you possess it only as you make use of it. This power is yours to use in every right way and for each true need, yours to have for the taking. In three particulars you may think of the power of the Spirit as very

different from the power of electricity. *First*, that the Spirit affects you and tries to be useful to you even when you are not seeking to have him. *Second*, that this Spirit or power cannot be employed for selfish uses. *Third*, this power is a living Person whom you can love and who loves you.

You need not think there is anything mysterious, awful or painful connected with possessing this Power; the weakest child can love as truly as the strongest man. Neither is it necessary for one to be extraordinarily wise, or that others shall pray for you—though all these are well. It does necessitate one thing, and that is, *really manifesting or showing love to Jesus*—proving that you love him, not in words alone, but from the heart. One may not see how the Spirit-life within him grows, or how it began; but as you turn to Jesus in love, you grasp the Spirit-power, and this *does* for you, as well as prompts.

Often we are told that the Holy Spirit is received through obedience, prayer, and faith, but these, unless they grow out of love, will never give you the Spirit. If you love truly,

these follow as natural and joyous consequences.

I could not wish you a greater blessing than to be so possessed by the Spirit that you might ever be led by him. This will give you the heaven-life, the lily-life—the life that Jesus lived. With this life all that can really harm you is banished. Unkindness, selfishness, anger, hatred, impure and evil thoughts and acts flee from you, as darkness vanishes before the sunlight. By this Spirit you become powerful, when before you felt weak and discouraged. By him you are made wise, while before you hardly knew how to act. With him you know yourself protected, when before you were full of fears.

Much harm is frequently done by persons *saying* that they are “filled with the Spirit” or have become “holy.” Some are sure to think those who do this are praising themselves—proclaiming themselves to be better than others. But the more we love Jesus the more winningly do we tell of him, and the more anxious we are to do this. It is of him, not of ourselves that we wish to speak. We do not read that Jesus ever said he was

“holy” or was “filled with the Spirit”; but he talked much about his Father and his loving gifts, and lived his own perfect life in every word and deed. The closer we get to Jesus, the more we forget self. To “let our light shine” is very different from “shining our light.”

I hope I have helped you to better understand this power, or Spirit of love. Do you see that love is a Spirit, and that this is the only Spirit for which anyone can or does really care? All the heart anyone has is just the amount of love that he possesses. One who is without love is heartless. You possess love only as you give it, and first you must turn in loving trust to him who is the Fountain or source of love. As in this way you love you unite yourself with him, and place yourself where you are continually refreshed and strengthened.

I will briefly sum up what I have said in this letter. It is by the spirit of anyone that you love others, and only by that Spirit can you do this. As you love God you become a part of him—you grow to realize that you are so. It is thus that you more and more truly

are led by the Spirit, and so the Spirit's power grows within you, grows as you make use of it.

And now may the blessing of the Spirit of Love, the Father, Son and Holy Spirit, rest upon and abide with you and in you now and forevermore.

Helpful Prayer.

I am sure it should help you to write down for yourself a prayer, somewhat like this one.

Precious Jesus, ever blessed and Holy Spirit, Spirit of love and joy, Comforter of all hearts, often I have grieved thee, for I did not know thee as love. But now my heart is turned toward thee and I want to be free from all that is unlovely. I want thee to take possession of my whole life. Help me to turn to thee with all my heart. Help me to forget myself in thoughts of thee, until I shall become fully possessed by thee and ever live a life guided and protected by thee.

What the Mirror Shows.

Dear Friend:

A mother said several times to her son, "John, you should wash your face," but busy John did not seem to care until his mother held a looking-glass before his eyes. Then he needed no coaxing, for he was not a boy careless of his personal appearance. I would like this letter to present to you several mirrors, into which, one after another, you may look. And I hope that if you carefully look into each of them, some, at least, will prove helpful. I first prepared these mirrors for myself. Into each I have tried to look, and they have each helped me. As you gaze, open wide your eyes, and also let the light be bright and clear. Ask the Spirit of wisdom, of whom you read in my last letter to be with you as you do so.

This letter is short. It is one to be studied rather than just read over once or twice. You will do well to look at it often and to think frequently of some parts of it for a long time

to come, yet I have felt more afraid to write this letter than any other I have attempted, and I almost fear to have you read it, lest it should discourage you.

I am sure you wish your life to be the best possible, and desire above all else to know how to make it so. Of course one cannot make more of his life unless he considers what it is now, but you know we are apt to fear seeing what is wrong in ourselves, even when we know there must be much the matter. It is as if a child at school should hate to be shown the mistakes in his spelling or number work.

If you ask almost anyone the question, "Do you love Jesus?" the reply will be "yes." If you ask a company of young people at Sunday-school how many can say this, probably almost every hand will be raised, and I am sure they believe they do. But the more carefully each one thinks about this, the more surely will he see that the feeling in his heart is not just what he had thought.

It is of no use asking anyone to work for something for which he does not care. Only hungry people wish to eat. If one had no de-

sire for food he might starve without knowing what he was doing. Jeremiah said, "The heart is deceitful above all things" (Jer. 17: 9). That is, it does not show us what it really is. If I may judge the hearts of others by what I have found true of my own, I think he was right.

That another has made a failure of his life, should not lead you to care less about making the most of your own. Instead, you should be more in earnest, if you see any possible hope of success, for he who succeeds may help others, while one who fails is apt to carry others down with him. Yesterday I heard a young man carelessly say, "Oh, there are plenty of others in the same boat." I am sorry that anyone should look at life in such a mistaken way. If you saw some one killed while getting on or off the cars, would you not afterwards be more careful instead of less so? Because many are killed by railroad accidents, do you say "I don't care what happens to me"?

If you are a young person, or one just beginning to think for yourself, you may read this letter quite differently from what others

would. When I was a boy I felt very ambitious. I began life by working in a store, and I determined to learn all about the business as fast as possible. There was much to learn, and there were many hindrances; but I determined to overcome them. If I have made a success in business life it has been because of a strong determination that I would not let anything come between me and success.

If you make a true success of your Christian life, that success will be measured by the amount of thought and effort you put into it.

One reason why people fail to live lovely Christian lives is because they put no heart into it. They put plenty of effort into fighting wrong in appearance and action, but little into keeping the heart pure. They act something like the African chief who broke his looking-glass because it showed him how ugly he was. One can be helped only as he earnestly desires to see wherein he is wrong, but many do not want to see this. One will never climb unless he sees something beautiful beyond where he now is, and feels a desire to reach it. I am surprised to find so

many who feel quite satisfied with their lives as Christians who are far from happy.

Suppose that at a reception, or some other place where people came together dressed in their best, something was wrong with the appearance of one person which would make him feel ashamed if he knew it. Few would dare to tell him, but if one more friendly than the rest should quietly do so he would feel grateful, though it might be the means of spoiling his pleasure for the evening. I hope, however, that if anything I say mars your pleasure, it will be only for a little while, and that it may bring greater happiness to you for all the future.

Actions When Alone. Is Jesus so much to you that when you feel alone with him you are at your sweetest and best? You are sometimes in the company of persons whom you very much respect, or whose good opinion you desire to possess, and of course you try to act well at such times. If you love Jesus most of all, when alone with him you are your very best self. I have known young men who were in the habit of swearing or talking in a rough manner when with other young

men, but who would never do so in the presence of ladies. I once knew three sisters very well. For a long time I met them each week at church and Sunday-school and was especially pleased with their gentle, polite and ladylike manners, not only in their treatment of friends, but in their consideration of each other. I thought they must live very happily. One day I called at their home, and the mother answered to my knock. While chatting with her in the parlor I overheard the sisters talking in the next room. They spoke in a way that greatly surprised me. Words such as they used had never been uttered in my presence, and I could hardly believe they came from their lips.

Doing Right. Do you find yourself determined to do right? Again and again does Jesus tell us that the one who loves him keeps his sayings, or commandments. I do not doubt that you try, but do you find it easy and pleasant to keep them? I am sure that just so far as you fail, love is wanting. You may be putting far more effort into trying to do right than you need to. It is not more effort you need, but more love.

God's Pity and Sympathy. How do you think of these? You cannot think rightly about his love unless you connect his pity and sympathy with it. The Bible shows us how full of pity and sympathy God's heart is. "The Lord is very pitiful, and of tender mercy" (Jas. 5: 11). Two young men went together on a short pleasure trip. The younger one was taken sick, and Mr. Harris, the older of the two, became much frightened. He thought of his friend's mother and how she would feel if her son should die, for he was her only child and the joy of her life. He remembered how lovingly she had said good-bye to her boy. He remembered too, how some years before, when his friend was ill, the mother had watched over him day and night, seeming to suffer even more than the invalid. He telegraphed to the mother, and impatiently awaited her coming. Meanwhile he did everything he could to take the mother's place. Do you think thus of God's love, sympathy and pity for a suffering one with whom you have to do? Do you act toward such a one with similar thoughts? Remember Jesus' words: "Inasmuch as ye have done it

unto one of the least of these my brethren, ye have done it unto me " (Matt. 25: 40).

Loving Others for His Sake.—In thinking of others whom you know to have gone wrong in some way, do you say to yourself, "Jesus loves them and wants to help them; I must do the same"? In the town of Deadwood a young man is in prison. His mother and father live in the East, and are noble people. Because of poor health this young man went West. A cowboy's life is one of temptations, and he fell. There is a farmer who lives near Deadwood, who from the time he heard of the boy's crime and arrest until now has been doing everything to help him. He knew the parents years ago when his home was in the East. He knew the young man at that time a bright, handsome little fellow. He has some of his own, and he thinks of how he would feel if the prisoner were one of his boys, and how the parents would feel if they knew of their son's disgrace. He has carefully tried to keep the knowledge of the crime from reaching the boy's family. He stood by him through the trial, and since then has visited him again and again in jail. Now he

is seeking a pardon from the Governor of the State.

Companionship. When you delight in any one's company you want more and more of it. Do you find such happiness in the friendship of Jesus that you want to be more and more with him? Is your heart yearning most of all to know him better and to have the feeling that he is always with you?

Faith in Prayer. When you pray, faith is not placed in the prayer, but in Jesus. Your love measures your trust, or faith. If your prayer-times are not the happiest times of all, if you feel that your prayers do not reach God, your love is not all that you want it to be.

Temptations. Temptations are tests. They give you an opportunity to show your loyalty to Jesus. One who loves much is glad to have his love tested. He is glad of every opportunity to prove his devotion. You need not at all dread a battle for the right when full of loving trust in Jesus.

Bright Days and Dark Days. Is your life all sunshine? With Jesus in your heart every day should be bright, for in him is no dark-

ness. To be always with him is to be always in the sunshine. As you realize his love you are full of gladness. Everything that comes is received cheerfully. You know that he has to do with everything, and what he does is not only right, but best.

Being Contented. Are you fretful? If your trust in Jesus is small you are vexed by trials—by what you cannot help. Can you say of everything, “I am thankful,” not meaning, “thankful that things are no worse,” but thankful that he is caring for you? Can you believe that all is for the best?

Trouble. When trouble comes do you say, “I could stand anything but this,” or instead, “if he let this come, I know it is the best which he, in his love, could give me”? Do you, from the heart, realize his love in everything? If it is something terrible which threatens, there will be a shrinking and perhaps a shudder as you realize what it means. But can you, and do you, grasp his kind hand and say, “I know this will come out all right?”

Loss of Property and Loss of Reputation. Do you know what it means to come near fail-

ing in business, to be unjustly threatened with arrest, or to have your name falsely connected with some scandal? How did you then feel about losing your reputation or standing in society? Did the thoughts of it all nearly kill you? Perhaps it resulted in a long illness. Have you ever felt as strongly as this concerning your relationship with Jesus? Have you felt any emotions which indicated that you cared nearly so much for his regard as for the opinion of society?

Doing for Jesus. Do you think, each day as you plan and do things, "I am sure this will please Jesus?" Are you ever seeking to know what will please him? Does it seem natural for you to do so, or is there sometimes a feeling that in choosing what will please him you go against your own desires? Do you do it because you feel you ought, or because love makes you desire to do?

Studying. Your mind is always busy thinking and planning. What thoughts engage it most of the time? You are apt to think most about what you care most for. Where your treasure is, there is your heart—and this includes your mind. As you love Jesus, you

like to study about him; he engages your thought. As this is true you become possessed of his mind. Paul says, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2: 5).

Being Led. Something is leading or prompting you in whatever you do. Frequently it may seem to be several things. Whatever is oftenest in your mind in connection with what you do has most to do with it. In each act are you led by love for Jesus? Is it true friendship for him that draws you on in doing the work of the day?

Working with Others. Were you ever honored by being selected to serve on a committee with one or more persons of high position, or engaged to do a piece of work for some great person? Surely you have felt pride, and joy in such an opportunity. Have you felt, or do you feel, at all the same in regard to the high position of being a worker together with God?

Forgiveness. Do you feel resentful toward those who act unkindly? Do you let such feelings enter your heart? Have you been doing so? To make this plain, let me repeat

to you a few expressions I have heard people use: "I am not going to be imposed upon," "I will let him know I have rights," "He'll get what he does not like," "Two can play at that game," "I am not going to stand everything," "I will make him answer for this, no matter what it costs me," and so on.

Wishing Others Well. Have you only good wishes for others, no matter how they may have acted? Or do you say, "He will get his pay some time"; "He deserves to be severely punished"?

Of Whom Do You Think First? When a sudden joy or trouble comes, of whom do you think first as the one with whom to share it? You naturally turn first of all to the one whose sympathy and love are first in your thoughts. If Jesus is that one, the first flash of thought will be toward him.

The Approval of Others. Have you ever taken some prominent part in public, such as reading an essay, delivering an oration, or leading in a debate? If so, you remember how strong was your feeling of fear lest you should not do your best. Perhaps there was some one in the audience whom you greatly

wished to see and hear you. Was Jesus forgotten at this time, or did you think first and most of him?

How Real to You Is the Life Beyond? Have you thought about death as a separation from your friends? Some years ago, just before going away on a long journey, several persons called on me, each bringing messages which they requested me to take to friends where I was going. When I returned it was to bring them messages from those friends. Do you meet with Jesus in such close and vital union that through him you feel united with absent ones whom you both love?

And now, through looking into these poor and imperfect mirrors, and others which you may prepare for yourself or find elsewhere, may you be led into the brightness and glory of the heavenly life, where Jesus shall be your one attraction, the central figure in your life, here and hereafter.

Loving the Unlovely.

Dear Friend:

I presume you have heard the old adage, "Familiarity breeds contempt," — which means that as you know one well you despise him. Often persons whose conduct in society is beyond criticism act very differently at home. Perhaps you know of some highly regarded among strangers who are little respected in the city, community or home where they are best known.

In old communities where people have been acquainted for some years it seems much harder for them to treat one another kindly than in a new place. I presume you have heard people use such expressions as these. "If you knew all about him that I do you would not think so much of him," "I wish he were that way all the time," "Yes, he can be very nice if he tries, but you should see how he sometimes acts," "He is just showing off," "This is a streak of goodness which will soon wear away," and so on. Such peo-

ple have learned to despise others because of what they know or think they know about them.

As one who earnestly desires to be in accord with Jesus, I have wished to understand just how to love others aright, in order that I might do right myself and also show others how to do so. Again and again in connection with this, has one verse of Scripture come into my mind. It is this: "He knew what was in man" (John 2: 25). At best, you and I can only guess how bad anyone may really be whose outward life seems evil; but Jesus knew what was in man—which means each man—and yet loved him.

At first it seems hard to understand how Jesus could perfectly know each man and yet love him, when the little we know about some people causes us to despise them. How could he love such persons, if his heart is like ours? I think it will help you to understand this when you see in what way he knew what was in each man. Of this I will speak more particularly a little farther on.

There are those for whom you care, and toward some of these persons you may act lov-

ingly. To such you may give sympathy, pity and help, as you see these are needed. You are apt to love in this way those who belong to you, or who are near because of ties of some kind. If you have many such friends you may say that you have much love, but Jesus seems to judge love by the quality rather than the quantity. You remember that he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40), and again, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25: 45). He explained that by "the least" he meant the poor, the sick, and the outcast (Matt. 25: 34-45). Once he said: When you make a feast, do not call your friends and neighbors to it, for they will be apt to make a feast in return for you; but rather call the poor, the lame and the blind, as these cannot repay you. (Luke 14: 12-14.)

The question naturally arises in the mind of each earnest, thoughtful Christian: "How can I love those who are not lovable! I wish to do right, but feel a repugnance to doing this." Sometimes a sensitive person is very

much distressed, and even led to feel that he is not a Christian, because from his heart he does not seem capable of loving everybody. Perhaps you say, "I suppose Jesus loves all in a kind of way, but *what* kind?" This is just what I wish you to know. Jesus said to the disciples, "As the Father hath loved me, so have I loved you." And then he adds, "Continue ye in my love," and "Love one another, as I have loved you" (John 15: 12). Now let us consider how the Father loved Jesus. *First*, he must have loved him as his only Son. *Second*, he must have loved him as one who always pleased him. And this is the way, according to Jesus' own words, in which he loved his disciples. Surely at that time, they were very far from loving him so, and one of them afterwards betrayed him.

Some seem to think they can love only as love is reciprocated. God's love to Jesus was always returned, yet Jesus loved the disciples with a love which at that time was not fully returned.

If you love only such as show love to you, you do not love like Jesus, for he loves such as at first seem to show no love toward him.

If you love only those who are altogether lovely, you do not love as he does, for he loved those who showed hate. He says, "Love your enemies." If you wait until others love you before loving them, you do not love as he does, for he *first* loves others.

I suppose that what discourages people more than anything else when trying to live a Christian life is continually having unkind feelings toward others; often saying as well as hearing unkind words, and perhaps being guilty of unkind acts. A quarrelsome life can never be a happy one. You cannot live the Charmed Life if you quarrel. Provided your will is strong enough, you can curb your temper, restrain your emotions, and thus avoid saying unkind words or doing unkind acts. On this plan your life will ever be one of hardship, vexation and disappointment, for what you say and do will be under restraint. Besides, even if the words and actions seem loving, the heart will not be right, and so it will not be happy.

The happy, joyous life which Jesus lived, and to which he invites you, forbids your acting toward others as you do not really feel.

It enables you to feel lovingly at all times and under all circumstances. It should not be necessary for you to do what is repugnant to your heart's best impulses, or to act as you do not feel. If you are obliged to appear to be something which at heart you are not, you must feel that you are acting deceitfully. It is of course, better to speak kindly even if you do not feel so—for doing this often helps one to feel that way—but nobody can be satisfied with himself when his actions are in any way different from his feelings. Besides, insincerity of this kind may grow into habitual deceit and dishonesty of heart, which is the root of all deception, and which is far-reaching in its harmful results. Have you not often heard somebody say, "I wish people would say what they mean. I am tired of persons pretending to be what I know they are not"?

God does not want you to quarrel. To do anything that you feel necessary in order to avoid this is often nearer right than to continue in such a life. It is better, both for yourself and others, even though serious results may follow. It takes two or more to make a

quarrel. It is true that one may start it, but the other need not join. 'There need be no quarreling, so far as you are concerned. What you need is to learn the secret of Jesus' way of living and loving. This is not something which requires of you great effort or hard work, but only a change of thought and feeling.

If you are living among some who are selfish and cruel, as well as contemptuous toward any who are seeking to live a Christian life, you may feel that your circumstances are most hard, but such surroundings are perhaps the very best you could have in which to begin living and to continue to live a Christ-like life.

True love to Jesus makes you seek to love what he loves and in his way. He cares for each one separately, or individually. He loves each as a special, distinct creation, one into whom God has breathed the breath of life. A life he has made in love, and which has endless possibilities. He loves each for itself and because of what it may be. Actions like those of Jesus come from a heart like his—a life like his is sure to be yours as you live

in companionship with him. As you see the grand, noble and glorious life he lived, you want to live in the same way. Then you part with the old life, for you look upon it with disgust.

The reason why many do not treat others as Jesus did is because they are not possessed of his attitude toward them. As a piece of steel becomes magnetized by contact with a magnet, so you, by close companionship with Jesus may become truly possessed of his motives or spirit.

God cannot have any communion with or love for that which is evil in one. God dwells in the heart only just so far as there is something good in that heart, and he dwells only in the good. There is a verse which says that God is "of purer eyes than to behold evil" (Hab. 1: 13).

You are right in feeling that you should not love what is unlovely in anyone, but with a heart full of Christ's spirit you see what is good in those about you and love that. Love's province is to discover that which is lovely in others. As the magnet when passed over particles of sand and iron detects the iron and

draws it to itself, so does love in the heart discover and separate for itself that which is good in those about it. The closer one's life comes to the life of another, the more does it thus separate and draw to its view that which is good. In one sense you love only a few persons. If a stranger to another—to his real life—the heart does not make this separation. One can have no affinity for that which is evil in the life of another; the evil is always distant from it. A human life altogether bad could in no particular come in contact with a love-filled heart.

Some are always looking for that which is evil in the life of others, but true love sees only what is lovely; it can go out toward only that. You are ever choosing what you will see, but are not conscious in any way of half that passes before you. What another person sees, you do not notice. If it is something you wish to see, your mind calls your attention to it; you have taught it to do so. Thus when living the life of love and good will, your mind soon learns to call your attention to that which is lovely about you.

Those who are not completely possessed by

the Christ spirit, are apt to look upon some sins in others with a degree of toleration; or if not with toleration, at least to think they are of no great consequence. But no sin is little in its harm to one whose life is eternal, and it should never be so looked upon. If you are full of love you cannot but abhor sin, or turn your face away from it, as we sometimes say. You will also seek to turn others away from it. But of many the verse is true,

“Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

Love's eyes can never see vice as other eyes do. They cannot become “familiar with her face.” The old man's advice to his boy, “Never laugh at a lie,” is good advice for all, but it is not needed when you live the Christ-life.

Paul asks the question in 2 Cor. 6: 14, “What communion hath light with darkness?” In speaking of the loving, trustful followers of Jesus, Mark says, “They shall

take up serpents; and if they drink any deadly thing, it shall not hurt them.” (Mark 16: 18). I think the words mean that the one filled with the spirit of Jesus is proof against seeing or feeling sin about him in any way that can harm him. Jesus once said, “The prince of this world cometh” (meaning Satan), “and hath nothing in me” (John 14: 30). By this he wished us to understand that within him there was nothing Satan could reach, it is only when the love-life within is imperfect that evil from without can touch us to do us harm.

Sometimes one is misled as to how he should act in order to be loving toward others. To act lovingly may not always be to do as others wish, but rather to do as seems nearest what they really need, or just what they would ask for if they expressed their real need.

Often an ignorant or foolish person thinks one a Christian because that one does whatever he asks him to, though doing so may really be wrong or harmful. You should always have the spirit that prompts you to do what another really needs: Jesus said, “Give

to him that asketh thee, and from him that would borrow of thee turn thou not away" (Matt. 5: 42). Love ever prompts one to obey the spirit of these words of Jesus, and not to do so is to act contrary to love. But if you have true love for others it may often be necessary to look beneath the surface and refuse requests, for the good of those who make them. In passing along streets in Chicago when saloons were many I have sometimes been asked for money by men who were half drunken. If I gave it to them I was certain they would at once spend it for what was already dragging them downward, yet I could give them sympathy instead of contempt. To treat them or their request rudely would have been very wrong.

Sometimes when one cannot give another what he desires, he can give what is much better. Once as Peter and John were entering the temple, a poor, lame beggar stopped them to ask a gift of money. They did not grant this request, but they did not refuse to help him. They said they had no money. Perhaps if they had been provided with money they would have given this instead of what

they did. They knew he was there because of lameness, and though they had no money, they gave him what he most wanted, though not what he asked. (Read Acts 3: 1-11.)

One way that Jesus had of showing love to people was by avoiding disputes. This you will always do if you are living aright. Isaiah said of Jesus, "He shall not strive, nor cry; neither shall any man hear his voice in the streets." (See Matt. 12: 17-19.) When the Pharisees whom he sought to win to a right life became angry with him instead, Matthew says, "When Jesus knew it, he withdrew himself from thence" (Matt. 12: 15), so as not to further annoy them, for Jesus loved even these persons. He thought of them as misguided—as "bruised reeds" and "smoking flax," and Matthew adds that in his tender love for them "a bruised reed shall he not break, and smoking flax shall he not quench." (Read Matt. 12: 14-21).

You cannot love another in whom you have no confidence or see no good. While you are trying to cultivate the Christ-life it is likely that those nearest to you will be the last to recognize this, for it may be the hardest for

you to show love and good will to such persons because of your having previously passed harsh judgment upon them.

As you look at the wrong in people, the good is hidden and you lose confidence in them. It is not from the evil in anyone that good comes, but from what is lovely. So it is wise as well as loving to search for the good. As you see the possibilities of good in others, it gives you hope and courage. To those who rejected him, (the Jewish rulers), Jesus said when he had his last conversation with them, "When ye have lifted up" (or crucified) "the Son of man, then shall ye know that I am he" (John 8: 28).

To begin to understand how to think of others as Jesus did, you should first, in some particulars at least, have a correct idea of what unselfish love is. It is not given in order to receive something in return; it merely requires an object. Love given for what it may secure in return is selfishness; in reality, not love at all. Jesus' life was one of giving to others. True love is compassionate; it shows itself in pity and sympathy, requiring only to see a need in some one that it may supply.

True love is helpful wherever it sees, or thinks it sees, a possibility of helping. Because Jesus saw in man some aspiration after what was good, and some realization of what was wrong, it called forth his love and sympathy.

Jesus said when they were crucifying him that they knew not what they did. Surely they knew the pain they were inflicting when they drove the spikes into his hands and feet, lifting him in cruel mockery to hang upon the cross and die. But there was a sense in which they did not know, and this Jesus saw clearly, for he discerned what was good in them. Knowingly they would never have crucified the Son of God, the Messiah for whom they had been waiting so long. Jesus spoke only of this, and I think it was this he saw, regardless of the other.

Of course you know when you purposely give pain to another—as you must do at times, if you are not living as you should—but there is a sense, a deep, deep one, in which you *do not know*, and cannot. If you did know, I do not see how you could do it.

Did you ever think that one who strikes or abuses you is acting as his own worst enemy? You should not despise him. All sin should cause you to grieve for the one who commits it. If your love is deep and full, you will forget self and think of the pain he must sooner or later suffer because of his sin. You may also see that his unkindness is because of ignorance. As you realize how helpless you are to live aright, except as you have Jesus with you, so you will grieve for others who are without him.

Every one with whom we come in contact needs our love. The true Christian's life is a light; it is one of good-will toward men. Such a Christian smiles upon both those who smile and those who frown. One who does not so act is a reflector, not a light. With such, a frown calls forth a frown in return; a cross word, another cross word. But light shines because it *is* light. When here in the body Jesus seemed to be best appreciated by some whose lives had been most sinful. The greater the darkness, the more need of light and the more appreciated it may be. Even a little candle seems bright when all around is dark.

It would be a strange kind of light which shone only in the sunlight, only in company with other lights; which gave light only as light was returned, or selected only certain objects to shine upon.

You will notice that light cannot brighten that which shuts itself away from it. So your love cannot come in contact with what is willfully wrong in anyone. The heart of another, in order to be reached by your love, must be open to its beams; to that extent it is in the light, though ever so dark before. This is because darkness has retreated from the light which your love has sent out towards it. If one partly possessed with evil be attracted by the light of love, the evil within him is dispelled, at least for the time being. If instead of this he clings to the darkness, he closes his heart to the light of good will shining from your heart.

Some who are in darkness prefer it, but within most persons there is a desire for light. As the morning sun passing through the half-open blind dispels the darkness, or causes it to shrink away, so may your love, wherever it goes, reach out and find in other hearts

good which it can encourage and strengthen. But as some close their eyes to the sunlight, so some may reject and repel such love, and thus it will fail to enter or remain. Not only is it true that love alone attracts love, and evil alone attracts evil, but evil shrinks from love, is repelled by it, just as the darkness flees away from the light.

Sympathy and helpfulness are companions. You cannot have one without the other. Many people are burdened because of carrying others' burdens. As they give of sympathy it seems to take from their own strength. This is because they do not give as they should. Carrying another's burdens should lighten your own. The heart of sympathy, love and helpfulness fills and enlarges as it draws from the Fountain. It is the pond that dries up, not the bubbling spring or running brook. One of the best cures for sorrow is to take into your bosom the sorrow of another.

Love is ever helpful. Jesus continually saw persons in need of help, because he was ever seeking an opportunity to help others. Others' care was his care, their distress his distress, their want his want. But he never

fretted because of the fretfulness of others, nor worried because of their worry. He wept when he thought of the trouble that would come to sinful Jerusalem because it rejected his love and helpfulness; he wept with Mary and Martha in their grief; perhaps he often wept for others. But weeping is not worrying. Tears, sympathy and love are close companions, yet there are many kinds of tears. Some are passionate, selfish ones, some are despairing. Love's tears are those which flow for others.

Neither love, sympathy, nor tears for others need lessen or destroy the joy and beauty of the love-life. Why did Jesus say, "My soul is exceeding sorrowful, even unto death"? A life without sorrow would be an unnatural one, but there is all the difference in the world between selfish sorrow and sorrow for others. It was just at this time that Jesus had been promising "fulness of joy" to his disciples. If he had not joy, he could not give it.

The more loving one is, the more may he have cause for sorrow,—not for himself, but for others. Jesus is spoken of by Isaiah as a "Man of sorrows and acquainted with grief."

But he adds, "He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53: 5). Yes, his sorrow, grief, chastisement and stripes were for others, or because of thoughts of others. Every stroke of pain and suffering caused by sin and wrongdoing hurt him. But as Jesus led the Charmed Life, his sorrow must have been of a kind that we need. Have you ever tried to imagine the sorrow and woes expressed by Jesus when in the garden of Gethsemane, just before he allowed himself to be taken and crucified? What do you suppose caused his exceeding sorrow? You may be able to answer this question when you have come to live a life of love something like his.

Suffering and sorrow are the common lot of all. You must have these. You will find highest joy or deepest woe connected with them—all depending upon whether you live the Christ-life or not.

The secret of loving others aright will be known by you only as you know and love Jesus. Companionship with him will make you one with him. Your thoughts then are sure

to be as his thoughts, because they will be inspired by such companionship. Then you say, "I live; yet not I, but Christ liveth in me" (Gal. 2: 20).

Do you want to be cheerful and sweet-tempered, to have your heart never stirred or disturbed with unlovely feelings, your words never poisoned with resentfulness, your acts never prompted by unlovely motives? Live ever with Jesus in your thoughts. Abide in him and with him truly. Then your joy will be full and will ever flow out and on in love, sympathy and pity toward others.



